The Christian Century

PUBLISHED WEEKLY

Can the Church Survive in China?
By Wallace C. Merwin

Prisoners of War
An Editorial

The Clergy's Emotional Health
By George Christian Anderson

November Survey of Books
Reviews of 11 New Publications

NOVEMBER 4, 1953

In This Issue

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The Christian Century

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Coming Events

Nov. 3-5. Howard University 37th Annual Religious Convocation, Washington, D. C.; theme: "The Church and Pastoral Care"; David D. Eitzen, Carroll A. Wise, speakers.

Nov. 4-6. Protestant Episcopal Diocese of Ohio Conferences on Christian Social Relations, Kenyon College, Gambier; Trinity Cathedral, Cleveland; St. Paul's Church, Maumee (Toledo); M. Moran Weston, speaker.

Nov. 2, 9, 16, 23. Porter Foundation Lecture-Discussions on Christian Faith and a General Education, Oriental Institute, Chicago; Preston T. Roberts, Jr., Gerhard E. O. Meyer, Robert J. Moon, James H. Nichols, Bernard M. Loomer, speakers.

Nov. 5-11. National Council of Churches Joint Department of Evangelism United Christian Youth Mission, Colorado Springs, Colo.

Nov. 5-12. National Christian Teaching Mission, Muscatine, Ia.

Nov. 6. World Community Day (N.C.C. General Department of United Church Women).

Nov. 6. Inauguration of President of the Baptist Missionary Training School, North Shore Baptist Church, Chicago; Luther A. Weigle, speaker.

Nov. 7-8. N.C.C. General Department of United Church Men Annual Meeting, Detroit.

Nov. 8. Stewardship Sunday (N.C.C. Division of Christian Life and Work).

Nov. 8. Chicago Sunday Evening Club; Frank C. Laubach, speaker.

Nov. 8-10. Religious Education Association 50th Anniversary Convention, Pittsburgh.

Nov. 8-12. University Christian Missions, Bluefield, W. Va.; Decatur, Ill.

Nov. 8-13. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Syracuse, N. Y.

Nov. 8-14. American Education Week.

Nov. 9-11. Georgia Disciples Convention, Augusta.

Nov. 9. World Parliament of Religions, New York city.

Nov. 9-13. Protestant Episcopal House of Bishops, Williamsburg, Pa.

Nov. 9-13. Church of the Brethren General Brotherhood Board, Elgin, Ill.

Nov. 9-16. Conference on a More Adequately Shared Ministry (Churches of Northern Michigan except Upper Peninsula) (N.C.C. Division of Home Missions), Lansing.

Nov. 10. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Roger L. Shinn, Almon R. Pepper, William G. Rogers, speakers.

Nov. 12-13. Christian Muslim Study Seminar (N.C.C. Division of Foreign Missions), Hartford, Conn.

Nov. 12-13. Christian Muslim Study Seminar (N.C.C. Division of Foreign Missions), Hartford, Conn.

Nov. 12-16. Methodist Conference on Christian Education, Cincinnati.

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Nov. 13-14. World Peace Workshop, First Presbyterian Church, Wooster, Ohio.

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Nov. 16-17. N.C.C. Joint Department of Stewardship and Benevolence Workshop on Wills, Annuities and Special Gifts, St. Louis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, NOVEMBER 4, 1953 NUMBER 44

EDITORIAL

WITH BULLDOG tenacity, Prime Minister Churchill is hanging on to his plan for a meeting between the heads of state of Britain, Russia, France and the United States. Rebuffed again at the London meeting with John Foster Dulles, he allowed it to be known that he was considering going to Moscow alone. That report also brought objections from Washington. Now he is reported to be considering a plan to come to New York, where he would make an appeal before the Assembly of the United Nations. If that did not put to the test whether a settlement of critical issues between the Soviet Union and the Western powers is possible, it would at least show whether the President of the United States can be pressured into doing what he does not want to do at this time. The impact of such a dramatic appeal would fall most heavily on the American President, because he is sensitive to public opinion. The British leader may be moved to such stubborn insistence by factors in the international situation which are known only to him, or by conclusions which he has reached independently as a result of his long experience in world affairs. But our state department apparently discounts the seriousness of these factors and conclusions, if they exist, and leans to the view that the anxiety of the head resident at 10 Downing Street is mainly personal. At his age and in the precarious state of his health, Mr. Churchill knows that his tenure in high office is approaching its end. He would like to leave as the last item in his record an achievement, or at least one final great effort, for peace. What is wrong with that? We believe that if Mr. Churchill should decide to carry out his plan, he would receive strong support from the American people.

Why Not Appeal To the U.N.?

Japan Learns About 'Youth for Christ'

THE CONQUEST of the air has brought some blessings. It has also made possible obliteration bombing and superficial mass evangelism. Tokyo and Japan were treated to the former during the late tragic war. Recently they were subjected to the latter in spectacle—the word is used intentionally—of a World Congress of Youth for Christ. Churchmen who are puzzled over the skepticism of Asiatic Christians concerning the depth and reality of American Christianity should study carefully the discriminating report of this invasion which appears on page 1275. The high speed, high pressure frenzy which characterized the Youth for Christ meetings appears to have had one good and lasting result. The Japanese are determined to develop their own forms of Christian witness independently. They are appalled at the cost of American methods of evangelism, which they think they have now seen demonstrated. They cannot understand how any Christians can believe that such a breathless ballet of parading, rushing to meetings, forming in committees, reforming for prayers, flying here, jeeping there, constitutes a serious effort to preach Christ, our crucified and risen Lord. They should know that many Christians in this country share their doubts concerning Youth for Christ, not only as an export but also as an item for domestic consumption. This is not because it adopts new methods, but because it clings to old methods whose validity for Christian decision and growth have long ago been disproved. It is entirely likely that the Kyodan, the united Japanese church, has clung too closely to its "line upon line, precept upon precept" conception of Christian development. But if this is true, it should not swing over to the opposite extreme seen in its recent experience with visitors from the skies.

What Happens When Cooperation Fails?

BREAKDOWNS in cooperation are a serious matter when they take place in government, in business or unions, or in a family. But they are even more a matter of concern when they occur in the Christian community, as seems to be happening in huge Sheridan county, Montana. In 1951 all the churches in the county, Roman Catholic and Protestant, joined in the Christian Rural Overseas Program. Men and women driving trucks visited every farmer in the county. They collected as gifts 5,250 bushels of wheat—more than was assembled for CROP in any other county in the nation that year. Piled in the street in front of the courthouse in Plentywood, the "mountain of wheat" was dedicated to the relief of hunger in the world. The next year, however, the Roman Catholic Church declined to cooperate with CROP. Since the editor of the only paper in the county was a member of that church, the relief drive got little publicity—not even when Albert Leuders, director of Hilfswerk, the German relief agency, came to give the dedication address. Only a handful of people were aware that a man of international stature had been in the community. Nevertheless, the 1952 CROP drive produced acceptable results; 3,250 bushels of wheat were collected—more than in any other Montana county. This year another blow fell when the CROP organizational meeting was informed that Lutheran World

Relief would not join in the drive. The CROP group offered to cooperate in any acceptable manner, even to call the drive a L.W.F. project and to divide the wheat at the direction of the donors. Although it was twice repeated, their proposal was turned down—on orders from "higher up." So in 1953 Sheridan county is having three solicitations—two Protestant and one Catholic. The people —Roman Catholic and Lutheran as well as others—do not like it. One of them writes: "The people of Sheridan county want to cooperate. They want no denominational fences built through their society. The officials of religious bodies should permit us to work together in Christian fellowship, collecting wheat together because of compassion for our suffering brethren. We want to revive our former cooperation. We ask that the Christian unity we had in 1951 be restored." Are you listening, New York? Washington? Rome? Nashville? Boston? St. Louis? Philadelphia? Are you listening to the voice of one crying in Montana?

Protestants Petition the Colombian President

IS THE NEW president of Colombia, Lieutenant-General Gustavo Rojas Pinilla, concerned about Colombian sovereignty and civil and religious liberty? In the first two months after he took office six new cases of persecution of Protestants were reported to the Evangelical Confederation of Colombia. This represents a decline over the average of the last five years, but it is six too many. Since 1948, 51 Colombian Protestants have been murdered because of their religious faith—28 at the hands of national police and government officials. Forty-two church buildings have been completely destroyed by fire and explosives, and 31 buildings used by Protestants have been damaged. Since 1948, 110 Protestant primary schools have been closed, 54 by government order. The children have been turned out to join the million children of school age for whom there are no public school facilities. Protestants have lost homes, farms, cattle, harvests, tools, clothing and books. At its meeting on August 14 last, the Evangelical Confederation addressed a letter of greeting to President Pinilla and requested him to affirm publicly the constitutional rights of Protestants in Colombia. It called upon him to permit the reopening of Protestant schools and to define the steps through which Evangelicals can secure compensation for the church property which has been destroyed. The confederation learned at this meeting that in the five years of persecution, the membership of the Protestant churches has increased by 50 per cent—from 7,908 to 11,958 members. There are 14,991 Colombians enrolled in Sunday schools. The average weekly attendance at services is more than 50,000 Colombians and 750 foreigners. Yet in spite of the fact that Protestantism's total constituency is over 100,000 people, its existence is precarious. On September 3, 1953, an official government circular authorized local authorities to expel Protestant missionaries from the two-thirds of the country in which Roman Catholic missions are working. Any government which is as subservient to a church as this should be required to appear before the General Assembly of the United Nations and prove whether it is really a sovereign state or a theocratic dependency of Rome. If it turns out to be the latter, its claim to rightful membership in the family of independent nations should be stricken.

Choose Your Ancestors With Great Care!

IF THE PAPERS were not full of the loyalty case of Airforce Lieutenant Milo J. Radulovich, we would refuse to believe it could happen in the United States of America. It is simply incredible that an officer of any branch of the armed forces should be asked to resign, not because of any wrong he had done, but because his father and his sister are believed to have "Communist leanings." Lieutenant Radulovich is accused of maintaining "too close and continuing a relationship" with his father and sister. His father, an auto worker, a veteran of the First World War, is charged with having subscribed to a pro-Communist Serbian-language newspaper and of having "received copies" of the Communist *Daily Worker*. The sister is accused of having marched in picket lines the Detroit Communists are alleged to have organized. The airforce concedes that the lieutenant's record as a veteran of the Second World War is entirely reassuring and that it has no ground to doubt his loyalty. Nevertheless it suggested, when the "leanings" of his relatives became known, that he resign "without stigma." When he refused, a board of inquiry at Selfridge airforce base in Michigan recommended his discharge. An airforce board of review is now considering this recommendation. If it sustains the Selfridge board and makes an admittedly innocent man suffer because his relatives have, rightly or wrongly, come under suspicion, the principle of individual responsibility will be abandoned. If there is a cornerstone of democracy, it is that principle. Because it stands, this country does not incorporate in law or social custom the hereditary disabilities which cursed humanity in earlier centuries and more recently when they were revived by the nazis. Surely the very fact that an issue of this kind can arise here should warn us concerning the deadly nature of the virus of suspicion which infects the contemporary American air.

Rally Support for Public Schools

CONTROVERSY over public schools may sometimes have an effect opposite to that which the critics of the schools intend. In Los Angeles, citizens seem to be awakening to a sense of responsibility for the education of their children and the future of their community. This city has had more than its share of attacks by pressure groups on teachers, administrators and textbooks. These groups commanded attention mainly because the general public took a "Let George do it" attitude toward meeting the needs of their schools. Now the Los Angeles Citizens Commission for the Public Schools has been formed. It has brought together 200 persons who believe that public education is everybody's concern, meaning especially their own concern. The 200 work under a board of directors numbering twelve. It is their initial purpose to study the situation in their great city. They seek to understand (1) the relation of citizens, board of education and professional staff; (2)

how school programs can best be interpreted to the community; (3) what courses of study are offered and what is their content; and (4) what special services, such as guidance and counseling, are offered or are needed. The commission brings together conservatives and liberals, professional people, management and labor, industrialists and average citizens. Its only requirement is that they shall want good schools. Through the National Citizens Committee for Public Schools, whose offices are at 2 West 45th St., New York 36, the Los Angeles commission expects to learn what other cities are doing and to create an informed citizenship in relation to the whole issue. This ministry of truth, of understanding and interpreting the schools, renders a greatly needed service. We hope to see a similar awakening of the civic conscience in many other communities in the coming year.

Lie Points An Issue

"THE VAST majority of the people of the world live in poverty and misery and they know it. And they don't like it." To Trygve Lie, former U.N. secretary general, this is the central fact in today's troubled world. In an address before the United Jewish Appeal, he declared that communism will never be defeated until such poverty and such misery are eliminated. Mr. Lie thus reminds us of something which we are apt to forget in the heat of the "cold" war—that communism is not the chief ill of our day, that it is merely a symptom of the more basic afflictions of poverty, hunger, disease, ignorance. Our self-complacent world is too quick to assume that if communism could only be defeated, we would inherit an era of peace and happiness. But communism is an outgrowth of a sick world. We are working to halt the spreading symptom, but we are doing precious little to cure the disease. So long as this is the extent of our effort, our vaunted "way of life" will stand besieged by one patented ism after another. Today most humans are hungry most of the time, says Mr. Lie. We acknowledge this as a weapon in communism's favor, and we deplore it on that account. But must we wait for competition from another ideology before finding our social conscience? Democracy, like peace, is indivisible. It is essentially a spiritual concept, based on the dignity and worth of man—of all men. But if the democracy espoused by Western nations harbors colonialism, feudalism, discrimination, exploitation, it remains a half-truth and an unproved theory. Certainly the immediate world crisis appears to be a clash between democracy and communism. Yet the democratic camp contains within itself the greater crisis—the issue of whether it will live up to its own ideal.

Velde to Consult Church Leaders

FIFTEEN YEARS after the formation of the House committee on un-American activities its chairman has belatedly announced that he has taken the initiative in an effort to consult leaders of the major faiths in this country. On October 24 Representative Harold Velde told the press that he had had "favorable responses" from leaders of the Protestant, Roman Catholic and Jewish faiths to his invitation to a conference. The American Jewish Committee, the National Catholic Welfare Conference and the National Council of Churches apparently have indicated they will send representatives to a meeting. The congressman says he hopes to obtain advice and suggestions regarding the work of his committee. He says he believes that organized religious groups are the most powerful single force combating communism in the United States and that his committee can "profit greatly from the advice and counsel of such persons." The only thing that is remarkable about this discovery is that the congressman was so slow in making it. It came about after a series of fantastic blunders, most of which happened because the committee habitually sought for information about churchmen and church policies from people who were motivated by sectarian animosities rather than from responsible sources. The partiality of Chairman Velde and Committee Member Donald Jackson to the testimony and activities of the irresponsible American Council of Christian Churches is not a recent innovation, but it continues until the present. On page 1272 appears the latest item indicating close collaboration between a member of the Velde committee and a typical representative of the American Council. How long is this to continue? The consultants might ask Mr. Velde. They might also inquire whether he has cleaned up the files of his committee. The only sample of a complete file that has been made available is that concerning Bishop G. Bromley Oxnam. It proved nothing except the incompetence of the House committee. Mr. Velde has offered to make his "wealth of information" available to the consultants. Perhaps he will believe them when they tell him what it really is.

Security Council Comes to Life

NOT MUCH has been seen of the United Nations Security Council since it went into eclipse as a result of maneuvers incident upon the opening of the war in Korea. Now it is in the spotlight again as a consequence of the newest tension between Israel and Jordan. Why has this happened? It is possible that an agreement has been reached with Russia that that country will act more responsibly in its use of the veto—possible but not likely. The more probable explanation is that the Western powers are using this crisis to test whether Russia is willing to behave as a cooperative member of the international community. The amazing thing, up to the moment this is written, is that Russia seems to be accepting the challenge. By voting along with other nations on issues on which it would be easy to be obstructionist, the Russian delegate seems to be trying to win back the respect his previous conduct lost. Meanwhile the Security Council has brought from the scene of the trouble to New York Major General Vagn Bennike, Danish truce supervision chief, and is trying to function as the Charter anticipated it would in a crisis. The United Nations stopped one war in this area, and is trying to stop the present trouble before it becomes a war. The action of the United States in suspending payments on the $50 million aid fund for Israel constitutes solid and timely backing for the U.N. It repaired some of the damage

done to Arab-American relations by the appointment of Eric Johnson to go to the Middle East to explore the possibilities of a TVA-type development. Iraq promptly declared he was *persona non grata,* and if it had not been for the calm of Charles Malik he might not have been permitted to land in Lebanon. Now every effort should be made to bring both sides together to reach an agreement which will stabilize the situation. The suggestion sponsored by Sumner Welles, former undersecretary of state, and others may point out the line along which an agreement will be reached. It provides $800 million for a long-term effort to create a viable Middle East economy that will raise the living standards of both Arabs and Israelis and will resettle 872,000 Arab refugees, partly at Israeli expense.

Prisoners of War

NOT THE LEAST peculiar feature of the peculiar Korean war is that which concerns prisoners. For the past two years, the fate and the desires of these prisoners of war have been a major factor in the struggle. For a year their future constituted the principal visible reason why the fighting continued. Both sides tried hard to convert the hapless men who had fallen into their hands. Our side succeeded so spectacularly that half of the 140,000 North Koreans and Chinese in our pens defected and said they would never return to communist control. This made the communists declare they must be forcibly repatriated. The allies stood firm and after a year the communists surrendered the point.

It was agreed that prisoners who refused repatriation would be handed over to a commission of "neutrals" under whose vigilant eye "persuaders" might try to reconvert their former countrymen. Then President Rhee endangered the whole arrangement by ordering his men to free ex-communists whom they were guarding. Thousands escaped. It was only when the communists were persuaded that the treachery was Rhee's, and not that of the United Nations command, that the truce was finally signed. Now the welkin rings with the frenzied protests of the prisoners against having to listen to persuaders and the loud wails of the Czech and Polish delegates because the Swiss, Swedish and Indian delegates on the prisoner commission refuse to permit the use of force to compel the prisoners to listen.

I

Altogether this extraordinary phase of the Korean struggle raises a number of questions which should at least be asked and if possible answered. One is, How did it happen that our side captured perhaps ten times as many prisoners as did the communists? Part of the answer is that the communists were outmaneuvered at the Inchon landing and in the subsequent war-of-movement phase in the first year of the struggle. But another important part of the explanation is low communist morale. Until the end of the fighting these surrenders showed that the communists could not trust their soldiers. This fact will have to be taken into account by the communists before they renew their aggression here or elsewhere.

In Korea our side took advantage of this state of mind and used surrender leaflets and other devices to encourage it. What did these leaflets promise? They promised that if the communist soldier surrendered, he would be given merciful treatment and would be saved from his tyrannical masters. In the course of time, more and more communist soldiers learned of these promises, resolved to take advantage of them at the first opportunity. Some of them had come under the influence of Christian missions, whose main activity had been in North Korea.

When the communists surrendered they were taken to Koje island, south of Korea, for detention in what was for a time the largest prisoner-of-war camp in history. Why did so many prisoners defect from communism at Koje and come over to our side? There were several reasons. First, the prisoners received decent treatment, contrary to what their communist officers had told them. Copies of the Geneva convention on treatment of prisoners of war were posted everywhere in the camp. Second, they learned the truth about what had been going on in their countries and in the world through a well planned educational program. Every man had an opportunity to take part in educational activities designed to meet his needs. Third, Korean and Chinese pastors and Protestant, Catholic and even Buddhist missionaries were encouraged to conduct religious services and classes. These were largely attended.

All this activity on the part of the prisoners was entirely voluntary, but it was not incidental. The United Nations knew that the communists were attempting to indoctrinate the prisoners they held and deliberately set out to beat them at their game. If the war was mainly concerned with what went on in the minds of men, we had no reason to fear the outcome. An unpublicized pilot study was made of a representative group of prisoners. It revealed what remained in the minds of the prisoners from communist propaganda, what experiences the communists had built upon, what elements of truth and what elements of falsehood made up the mental furnishings of the typical soldier.

Then an educational program was designed to give the prisoners the truth. A whole series of textbooks was written, printed and distributed by tens of thousands. Theatricals, visual aids, radio and every sort of voluntary educational method was used under the direction of specialists from American universities. The result was that about three-fourths of the Chinese and one-half of the North Korean prisoners of war repudiated communism and declared that they would die rather than return to communist control.

But what about the riots which occurred in the Koje camp which finally had to be suppressed with considerable bloodshed? They originated with the hard core communist officers' group, who refused to participate in any of the activities named and who watched with growing alarm what was going on. These men tried and partly succeeded in organizing an underground command in the camp. They staged a resistance movement to the mind-changing process that was going on. During this period the Koje camp was the scene of one of the most intense ideological struggles ever to take place. The communists used every means, including murder, to silence their opponents. But this only aroused growing reaction to their point of view. Leaders in opposition to the communist underground

were Korean and Chinese Christians, including a few pastors who had been conscripted. In some cases they asked to be transferred to compounds in which the communists seemed to have the upper hand so that they could contest, at the risk of their lives, for the truth.

II

When the communists discovered how badly the battle of ideas was going from their point of view, they staged the bloody riots which got worldwide attention. They could have had no hope of seizing control of the camp, but they must have sought to deflect the world's attention from their ideological defeat and to arouse public opinion against the camp command because of the force it would have to use in suppressing the riots. In this they succeeded. Even the American correspondents fell into the trap and our papers were full of demands that our command be punished because it allowed a state of affairs out of which such an uprising could come. To this day it has not dawned on the American public that the humane treatment given the prisoners of Koje had anything to do with the great ideological victory that was won there.

There is now good reason for thinking that the Koje underground was directed by the communist negotiators at Panmunjom. So the riots were the result of a top-level decision, and this characterizes other actions concerned with prisoners. Why did the communist command insist for a year, even at the expense of continuing a war of which they were as sick as was the United Nations, and at the cost of their own humiliation, that prisoners must be repatriated by force if necessary? Their main reason, in our opinion, was that they were determined to make an example of those who had defected. The communist cannot concede that any communist may weigh the merits of his system against any other, or that any communist may turn away from communism and live. To maintain sagging morale among the soldiers at the front and to keep the knowledge of this defection from seeping through to the civilian population, they had to lay hands on the lost prisoners.

The same reasons, operating in reverse, compelled our side to resist forcible repatriation. We had given our word and that must not be broken. Every man who had surrendered had trusted us with his life, and that trust must be honorably kept. But beyond that another consideration loomed in growing importance. If we were now to turn these men back to their death, we could be very sure that the world would never forget this treachery and that it would cost numberless additional lives in the future. For the struggle between communism and the free world would continue, but henceforth few men would believe that anything was to be gained by surrender to our side. They would fight to the death, and communist morale would be given a powerful shot in the arm by our action. On the other hand, if we maintained our record of dealing in good faith with prisoners, the communists would recognize that they ran a big risk of losing their soldiers if they came near our men, and so would limit their aggressions.

The "persuasion" now going on in the neutral zone at Panmunjom was agreed to as a means by which the communists could save face in signing the truce agreement. One of the 23 Americans who had refused to come home has changed his mind, and a few of the thousands of ex-communists have changed their minds a second time and gone north. Some reports indicate that these are believed to be communists who were planted among the defectors to lead them back to the north. There is no way of predicting what will happen, but we shall be surprised if any substantial number change their minds again and return to North Korea or China.

One reason is that the prisoners are in a situation where they are encouraged to check on the truth or falsity of what they are told. When the communist persuaders told the Chinese that Chiang Kai-shek is dead and Formosa is ruled by Peiping, they were quickly exposed as liars. On the other hand, if they are confined to telling the truth, they cannot win. The use of force, for which they appealed, was ruled out also. The majority of the international commission decided prisoners could not be compelled to listen. It is significant of the nature of communism that the Polish and Czech delegates voted for force. It is significant in another direction that on this issue the Indian delegate cast his vote with the delegates from Switzerland and Sweden. He thus proved that the charges of communist sympathies made against him by South Koreans and echoed in the American press have no foundation. The conduct of the armed forces of India, which are guarding the prisoner camps, is also disproving the South Korean thesis that India is hostile to democracy.

III

The issues involved in the prisoner question are highly important issues, and the general line which the United Nations has followed deserves to be better understood and more widely defended than has been the case so far. This experience proves that since the final settlement of conflicts is in fact being made in the minds of men, our side need not fear the outcome if we faint not in our loyalty to truth. It proves that every man makes a difference, that we must treat men as men, making no exception because of color or even because a man may have been caught up in the communist drive for power. If he is dealt with honorably and with full respect for his status as a human being, a child of God, he will usually choose voluntarily the right course and follow it, no matter what the cost.

We recognize that some of the consequences of the initial decision to lay the truth before these prisoners have been undesirable. But the good that may ultimately result may easily outweigh the evils. These men, who had all been subjected to communist indoctrination, proved they were still reasoning, perceptive, volitional human beings. In repudiating communism they exposed the hidden weakness of an ideology that had hitherto seemed invincible, and proved that democratic and Christian ideas are more powerful.

If, beginning in Korea, the tide which has been sweeping across Asia starts to recede, it is highly probable that future historians will locate the decisive conflict on no battlefield, but in the victory which was won behind the barbed wire on Koje island. But it is hardly likely that this will happen unless the people of the United Nations, and particularly of the United States, realize the meaning of what has happened and build it into their policy. When they do so, they will place less faith in arms and more in

books and particularly the Bible. They will depend less on military campaigns and more on evangelism and particularly on Christian missions.

Reading List

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just received from somewhere Up Above one of those carefully selected Reading Lists for Ministers. And I must give a loud yell of pain. What hurts me is not that the Boys at the Top evidently think a mortal parson should read at least 45 miles of the 50 miles of books in the Chicago Public Library. I am well on my way to that—six inches.

No, the pain is for another reason. They are all *good* books. Consequently, they are *bad* for the preacher. They are all books the preacher would agree with. When, as is obvious to any person who is at the receiving end of many sermons, what many preachers need is books they violently disagree with, and which cause them mental distress. That, at least, would bring action in the upper story and might start the juices of the mind running freely.

When a reader keeps nodding over a book and saying, "How true! How true!" his mind is saying, "Now I lay me down to sleep." But when he has to jump up and shout, "This is a blank, blank lie," or "The writer of this silly book is a blank fool!" that acts like the ringing of a fire alarm, and all the powers of the mind, including the reserves, come running into action. As a rule, the clergy live too much in the world of "Amen!" and too little in the world of "Is that so?"

What many—is it most?—preachers need is a diet of stuff that doesn't agree with them and that they do not agree with. That will give them acid indigestion, and then disturbance of mind, and then—loud cheers—we are off to a fine race. "Peace, perfect peace," is not a good theme song for the mind. Much better is the grand old hymn of St. Andrew of Crete:

> Christian, dost thou see them
> On the holy ground?

Then he gets so mad that he works himself up to a rousing climax:

> Christian, up and smite them!

Now we are getting somewhere! All the world loves a solid smite. The sermon gets interesting when the smite comes up.

Someone ought to get up a reading list that would increase the blood pressure. Bertrand Russell would be on it, certainly, with all his irritations to the devout. John Dewey should appear in his more readable manifestations. Also, how about Corliss Lamont's *Illusion of Immortality?* That might shoot some adrenalin into the blood for a sermon on eternal life that would not be soporific. Another good book would be *Man and His Gods,* by Homer W. Smith. That is one of the liveliest attacks on the Christian religion in many years, written with skill, scholarship and gusto. Professor Smith does not think much of Jehovah and not much more of Jesus. It is fairly easy to catch him off base. He has much of the volubility and the ignorance of historical studies which marked Robert Ingersoll. But his book will give a robust wrestling match for the preacher's mind.

And think what such reading will do for a preacher's style! If a man reads stuff that gives him a pain in the neck, the pain will travel to the head and to the larynx and work wonders. It will enliven style so that a man comes out of his corner swinging. If, on a quiet sea, the preacher moves toward his fourth point calmly, it's a dull voyage. But if he gets as mad as Captain Ahab did in going after the White Whale, there will be some stout action. Haven't you noticed that when a person, even of limited vocabulary and education, gets all stirred up, he is caught up into a seventh heaven of eloquence and speaks in winged words?

Have you read any good books lately?

Yours,

SIMEON STYLITES.

VERSE

Canterbury Pilgrim, 1953

IF I stay
Under the heavenward spring
Of these articulate stones,
Will this building
Build my bones
Into a temple: door, nave, tower?
Will my bones blossom
Into gothic flower?

If I pray,
If I inhale the air
In these rich spaces
Thick with prayer,
Will my body be transfused,
And safely in Thy service used?
Be my soul waterlogged with light,
O Holy Spirit, by Thy might.

EDITH LOVEJOY PIERCE.

Beauty—Grace—Power

WHAT holds more beauty than a flower
Except a filigree of spider-lace,
Serenity and passion in a face,
Or blent benignity and power!

What holds more grace than curling air
Except the spiralled dying of a leaf,
Or pity ministrant to grief,
Or frenzy sobered unto prayer?

What holds more power than atom-blast
Except a stricken soul assoiled of fears
Or laughter lineal to tears,
Or God's soft syllable of peace at last?

EDWIN MCNEILL POTEAT.

Can the Church Survive in China?

By Wallace C. Merwin

WHAT IS HAPPENING to the Christian church in China under the Communist regime? There is a genuine church in China. To many, Christianity in China means missions, and they know little of the remarkable growth through the years in Chinese leadership in every phase of Christian work. That leadership offers the best hope for the continuance of Christian activity even though missionaries can no longer labor there.

I

The Protestant church in China has only about a million baptized members, but it has had an influence on Chinese life much greater than its proportionate strength would indicate.* What is the attitude of the Chinese Communists toward this church? It is an attitude of toleration conditional upon the usefulness of the church to the aims of the regime. It recognizes the Protestant church as an integral element of Chinese society. One early evidence of this was the inclusion among the seven religious delegates to the first People's Political Consultative Conference in October 1949 of five Protestants. (The other two were Buddhists, Mohammedans being considered a racial minority and the Roman Catholics having no representation.)

This attitude of tolerance has meant that since the Communist accession to general control there has been no directed policy of persecution of the Christian church. A number of Chinese Christian leaders have been imprisoned or executed, but, along with Chinese in every walk of life, they suffered because of lack of conformity, as potential leaders of anti-Communist forces, or as examples to put fear into the hearts of others, rather than simply as Christians. The Chinese Communists recognize that persecution is not the most effective way to deal with the church. They know that wherever the effort has been made to eliminate the Christian church by persecution, it has failed and the church has grown stronger.

The "Common Platform," the basis of government by the Communist regime, contains an article guaranteeing "religious liberty" (literally, "freedom to believe"). Quotation marks belong around the words, for the Communist interpretation differs from our own. The Communists say to Christians, "You have freedom to believe, but we have freedom to oppose your belief." In some cases they have said, "You have freedom to believe but no freedom to propagate your belief." Perhaps the limitations of "freedom" can be grasped through another Communist slogan: "You have freedom to support the revolution but no freedom to oppose the revolution."

Therefore the policy of the Chinese Communists has been not persecution but utilization, or what one missionary has called "domestication." The church, in other words, is permitted to exist only as it is useful and submissive to the Communist government. This, of course, is much more dangerous than persecution. Chinese Christians are not being asked to deny Christ—many of them have sworn that they will not do so under any circumstance; they are being asked to give complete and implicit loyalty to communism and its program.

How has this policy been implemented? Slowly, cautiously, but with great thoroughness, control has been established over every element of Christian work in China. The process of establishing control has been the same in the case of the church as in the case of other groups. Every area of Chinese life has been penetrated, and brought under domination by similar means. Outside of communism, however, the church was probably the best organized group in China, and the only other group with an integrated philosophy of life. This fact, in addition to its long and intimate ties with the West, meant that the church was given special and intensive attention.

Under communism in China changes and "reforms" are said to be "voluntary" and the expression of the will of "the people." In actuality they are manipulated. Through the familiar method of infiltration, the Communists used several Chinese who were either already convinced supporters of their cause or impressed by their reforms and sacrificial zeal. The most able and influential among them was Y. T. Wu, a Y.M.C.A. leader and editor. Like others of this initial group, Wu had not been intimately associated with the life of the church. His conviction and apparent sincerity have impressed many. He has said such things as: "God gave the Christian church in China a task to do. It has failed, and God has taken that task away and given it to the Communists."

II

After the 1949 P.P.C.C. meeting some of the church delegates (delegates, not representatives, since they were chosen by the government, not the church) toured the country accompanied by church leaders to explain the new government's policy to Christians. Such a group was in Peking in May 1950 when a series of interviews was arranged, apparently incidentally, between them and local Christian leaders and a number of high government officials. In those interviews the government made quite clear what it expected of the church.

Subsequently a document was prepared by Y. T. Wu which became known as the Christian Manifesto. Ostensibly it was written by several leaders of the visiting delegation. It made three major points: (1) missions had been imperialistic and the agencies of cultural aggression; (2) the church in China promised to break all ties, financial and other, with the church in the West; (3) the church promised to purge its membership of imperialistic and reactionary elements (i.e., pro-Western and anti-Communist members). This was presented to Chinese Christian leaders in Shanghai for their signatures. Many protested and said they could not sign it unless it were modified. It was

*The *Revised Directory of the Protestant Christian Movement in China*, published by the National Christian Council in 1950, lists 902,805 church members, but does not include the Little Flock, the Jesus Family, the Salvation Army and numerous other groups.

sent back to Peking with suggestions for changes, but the original document stood. In the *China Bulletin* for June 1953 it is claimed that more than 300,000 Christians eventually signed it. This "Manifesto" became the test of loyalty for Christians, just as signing the Stockholm Peace Appeal was the test of loyalty for the average citizen.

In April 1951, 151 leaders of Protestant organizations formerly receiving American financial aid were "invited" to Peking for a conference with the government's Committee on Cultural and Educational Affairs. There they were put through the indoctrination process to which leaders of other groups, such as educators and scientists, have also been subjected. The churchmen were well housed and fed. They were addressed by Assistant Premier Kuo Mo-jo and other officials, and thoroughly indoctrinated for several days. Then a number of them publicly made their confessions and launched accusations against fellow Christians, some missionary, some Chinese. When violent charges were brought against one Chinese evangelist, the assembly is reported to have cried "Kill him, kill him!" and it is said that this man was later executed. Before the conference closed, a promise was made to the government that such accusation meetings would be carried on in every church in China.

Virtually every Christian leader of importance has at one time or another made public confession of his errors in thinking. Usually he admits that he had been misled by imperialistic missionaries who under the guise of religion carried on cultural aggression and espionage in China. Such sins as the "religion-above-politics mentality" and the "love-America, fear-America, worship-America complex" are confessed, as well as "misconceptions" concerning communism and Russia. Many confessions are larded with fulsome praise of communism and Mao Tse-tung.

The accusations have been specific and often serious. They identify the missionary movement with aggression and exploitation. Robert Morrison, the first Protestant missionary to China, is accused of writing the treaty that ended the Opium War with Britain. Livingstone is spoken of as the "cultural aggressor in Africa" who paved the way for the enslavement of the African people. Many have been required to accuse their missionary associates of such crimes as the murder of orphans, hospital patients or refugees and of embezzlement and espionage. These "confessions" are often doctored. The individual has to submit draft after draft, with questioning and criticism each time, until a statement satisfactory to the authorities has been produced. In some cases the final form is prepared by Communist advisers and presented to the victim for his signature. It is reported that pastors who have not submitted satisfactory confessions are not allowed to preach, and recalcitrants have often been dealt with much more severely.

How can Chinese Christians be induced to make such confessions, and particularly such accusations? It must be remembered that those who "confess" are themselves under suspicion and often in great danger. Our Chinese friends also take a less serious view than do most Westerners of public statements of compliance made under pressure. Many declare: "It does not matter what I say with my mouth. It is what I believe in my heart that is important." Many accusations have been made against missionaries and Chinese who are dead or out of the country and thus safe from Communist retaliation. Adroit and almost unbearable psychological pressure to bring each and every Chinese into complete conformity is exerted from every angle. For example, in the victory-bond sales campaign in 1950, many Chinese were kept in locked rooms without food and drink—though their Communist exhorters ate and drank in their presence—and harangued for 24 hours or more. After this, they bought bonds "voluntarily."

III

What has been the effect of this pressure on Christian work? Mission work, of course, has come to an end. There were more than 4,000 Protestant missionaries in China at the postwar peak in 1948. Approximately half that number elected to continue work under the Communists. But as restrictions on travel and work and official suspicion and condemnation of missionaries made it increasingly difficult to carry on, more and more left. Most were permitted to leave without serious hindrance, though there were petty annoyances, involved procedures, and long delays in securing exit permits.

After the outbreak of war in Korea, however, and much more markedly after Chinese forces entered the war, conditions became more serious for missionaries. They were subjected to campaigns of accusation and public trials. An increasing number were put under house arrest or imprisoned and not a few were deported. William Wallace died in prison; in his case there was evidence of physical mistreatment. Bishop Carleton Lacy and at least one other Western missionary died while vainly waiting for official permission to leave China. Gertrude Cone died of cancer and extreme malnutrition two days after her arrival in Hongkong; for months she had been refused permission to receive funds for her maintenance. A year ago only about 50 Protestant missionaries remained in China, many of them in prison or under house arrest. Most have been released in the past year, but there are still 7 American Protestant missionaries in prison—under what conditions we do not know.

Chinese churches in the larger cities have generally been allowed to continue without direct interference. Meetings other than Sunday morning worship require special police permission, which is usually not forthcoming. Pastoral visitation is frowned upon. Christian students and government employees usually find that their presence is required elsewhere at the hour of worship. In smaller places, churches were closed during the land-reform period and in most cases were not permitted to reopen. Many in the older Communist areas have been closed for years. Even when church services are permitted, the church buildings are used for political meetings or for barracks or granaries.

Christian institutions have been taken over by the government, often arbitrarily. The 13 Christian colleges were given the option, after the freezing of funds in December 1950, of becoming national or provincial schools, of continuing as private schools with government subsidy, or of continuing as private schools on their own resources. All of them have now disappeared, and their Christian tradition and even their names have been obliterated as they were merged with other schools and their staffs broken up.

One of the most terrible aspects of increasing control

was seen in the "three-antis" campaign (anti-corruption, anti-waste, anti-bureaucracy), which led to a general disruption of business. Mass meetings were held in schools and hospitals. Hysterical charges were made by the ignorant and prejudiced. Teachers and administrators were held under armed guard by students. Children were turned against their parents. Informers were put into homes. All this was designed to force confessions even from those who had committed no crime.

The result was a wave of suicides and attempted suicides among educators and administrators, including many in the formerly Christian institutions. This was interpreted as final proof of their guilt. T. C. Chao, unable to make an acceptable confession to Yenching University students and faculty, was forced to retire from teaching, stripped of all his posts by his church, and reportedly put under house arrest. It is almost impossible to convey in cold print the terror under which our Chinese friends have been living. One missionary said, after passing through such an experience: "Previously the buildings and equipment had been seized, but this . . . was an attempt to seize men's minds."

The church must give full support to the government in every program, including its propaganda campaigns. Churches and mass meetings of Christians publicly supported the charges of germ warfare in Korea against the U. S. and appealed to Christians of the West to condemn this nation. In one of the clever Communist schemes for involving and committing them on the side of the regime, church leaders have been forced to serve on investigation teams and on land-reform and even public tribunals, and required to make public statements.

Incredibly large sums were raised in the churches by "voluntary" contributions to buy planes and other equipment for the war. In at least one instance a final $5,000 grant from a Western mission was turned over to the government for this purpose. A national "Christian Oppose-America, Aid-Korea Committee" was organized early in the war with Y. T. Wu as its head, and an unsuccessful attempt was made to organize branches in every church.

IV

Christian literature has been almost completely subordinated to ideological purposes. The "Christian" magazines are full of political material, usually supporting current propaganda drives exactly as secular periodicals do. *T'ien Feng,* the most widely circulated, was founded by Y. T. Wu as a sort of Chinese Christian Century. *Hsieh Chin,* organ of the semi-defunct National Christian Council, was formerly a news leaflet of a few pages but is now a magazine of 40 pages or more. *T'ien Chia* (the "Christian Farmer") was revived last year. These carry on their front pages political cartoons often taken from the Communist press. They are full of articles supporting government objectives, statements of loyalty and reports of confessions and accusations of Christian leaders. Of late much of their content consists of reprints from official organs, possibly indicating fear that original material may not conform sufficiently to the party line. They carry little religious news. Of the publications of the Christian literature agencies, an estimated 75 to 80 per cent have been withdrawn from circulation. The "imperialist poison" in such books was characterized by the Christian literature societies on August 4, 1951, as (1) pro-American, (2) anti-Russian and anti-Communist, (3) putting religion above politics, (4) espousing "reformism"—the attempt to improve society without recognizing the fundamental factor, class conflict.

V

Have the Communists succeeded in making the church a political tool? Outwardly their success is complete. Most Christian leaders have either conformed or been liquidated —not necessarily by execution or imprisonment, though some have met that fate. Undoubtedly a number of Christian leaders have become convinced supporters of the Communist cause. Marcus Ch'en, for example, a fundamentalist leader and president of the Chungking Theological Seminary, has frequently voiced full support of the Communist program and violently denounced the West, including missionaries.

There is evidence, however, that the subjugation of the church is not as complete as it seems on the surface. A careful reading of certain confessions has convinced those acquainted with the signers that they carry a double meaning—a defense of the conduct or thought now disowned as well as an ostensible statement of conformity. Frequent reproaches of ministers who have failed to fall in line are found in the "Christian" magazines. There are occasional reports of the expulsion from the church of those who are not "progressives." Churches which have refused to hold accusation meetings or members who refuse to attend churches where they have been held are denounced.

A number of courageous Christian leaders never signed the Christian Manifesto. Others have refused to take any part in the campaign of accusations. Some ministers openly and determinedly preach the Christian evangel, refusing to adulterate it with politics and even condemning those who preach a political gospel. In one case, theological students who were offered a government subsidy to continue their studies flatly refused it on the ground that students for the ministry should not accept subsidies from any government, much less from one that did not believe in God! Especially encouraging is word of the continuing interest shown by young people. In one large city almost 200 university students recently met for two weeks of Bible study.

What will be the ultimate outcome? Missionaries are saying three things about the church in China: (1) Chinese Christians have assured many of us that they will be true to Christ, that they will die rather than renounce their faith. Chinese Christians have given convincing proof of their loyalty in the past; far more of them have died for their faith than have American Christians. (2) Chinese Christians ask our prayers. There is nothing else we can do for them. We can and should pray for them. One Christian leader said, "How can we stand against such pressures unless we know that our fellow Christians are praying for us?" (3) The brightest note in the dark picture that is China today is the church. All that we know confirms the continuing faithfulness of the great majority of Christians.

The church will survive in China. That is a confident conviction that grows not only out of our faith in Chinese Christians, but out of our faith in Almighty God and the power of his Holy Spirit to defend and preserve his own.

Emotional Health of the Clergy

By George Christian Anderson

CLERGYMEN as a group probably have as good a physical health record as any other group in the community. Indeed, insurance records indicate that the life expectancy of ministers is somewhat higher than that of people in other professions. But what of the emotional health of clergymen?

What do we mean by emotional health? Psychiatrists tell us that emotional health is another term for maturity. There are many definitions of maturity, but it is generally agreed that it means emotional growth resulting from a person's continual inner awareness of himself. Such growth is not easy, for the content of our unconscious accounts for a significant part of our total personality. Only as we are able to come to terms with what is hidden within us can we really achieve maturity.

This fact is not generally understood. Many people are convinced that they can control themselves by a sheer effort of intellect. But the best intellect is unable to quench certain powerful emotional drives. Psychiatry has learned to observe and classify various kinds of human behavior which obviously are the result of unconscious emotional drives and conflicts. Many behavior patterns are symptomatic of trouble within. Whenever a person's behavior is immature there is a good likelihood that he has a deep-seated emotional problem.

Marks of Maturity

Some of the characteristics of maturity obviously are an inner sense of security; the ability to experience self-esteem and a feeling of one's own worthwhileness without a severe sense of guilt; the capacity to form love relationships; the ability to control resentment and to laugh and have fun; a realistic attitude toward society and life; the capacity to withstand reversals and to adjust to and cooperate with all experiences of life. The mature person has adequate bodily desires and the ability to respond to them without excessive use or an undue sense of guilt; the competence to appraise himself realistically, without overcondemnation, and to accept himself completely, even though some of his thoughts and desires may not be socially acceptable (this implies the capacity to control the expression of such thoughts and desires).

Maturity involves a sense of morals; a conscience that is not overly rigid; satisfactory life purposes and goals; the ability to learn from experience; the capacity to satisfy the important requirements of one's own group; and, finally, the ability to be independent of group opinion. In a general way, these attitudes and types of behavior define what is meant by maturity or good mental health.

Maturity is growth from childhood emotional patterns into adult patterns. When childish patterns persist in the adult, emotional good health has not yet been attained. Emotional growth is often hampered by anxiety-producing conflicts in early childhood. These conflicts may be hidden in one's unconscious; nevertheless they can influence adult behavior. Indeed, whenever infantile characteristics persist in an adult to the point of real unconscious conflict, there is a possibility of predisposition to neurosis.

Childhood patterns can be seen in adults who are prejudiced, egotistical, highly competitive, emotionally frustrated, unduly sensible of inferiority, inflexible, hostile and excessively guilt-ridden. The need for security, attention and love may be arrested at the childhood level, and often these repressed needs betray themselves in neurotic behavior.

Exploiting the Clerical Profession

To illustrate: Some clergymen consciously or unconsciously exploit their profession to satisfy childhood needs for attention. Children who are insecure or who lack affection endeavor to obtain these things by attracting attention to themselves. We are familiar with the child who makes a nuisance of himself by "showing off." But as the child grows, he is usually able to satisfy his needs for affection and security in a way consistent with his stage of development. However, some persons never outgrow infantile needs for attention and, not having the emotional maturity to satisfy these needs in an appropriate way, they continue to behave like children.

Thus clergymen who continually use their chancels or pulpits as a stage upon which they can attract attention to themselves display childish emotional patterns. There are mature and immature ways of using the drama of worship. Obviously, the minister who exploits it to satisfy his need for attention is acting childishly on an occasion which calls for maturity and so reveals his own inner immaturity.

Incidentally, the chancel or pulpit is not the only place that may be perverted to satisfy neurotic needs. The professions that bring public attention and esteem—medicine and education, for instance, as well as the ministry—may assist in maintaining childish personality patterns. The man who is totally dependent on "status prestige" to bolster his ego reveals immaturity. Spoilt as a child by his mother, then by his sisters, then by an admiring congregation, a clergyman may become dependent on constant admiration for security. Such ministers often attain high positions in their denominations. They never fully understand why they feel a need to be authoritarian. In later years, they may develop more serious character disorders.

'Know Thyself'

A mature person is aware of his inner drives without excessive feelings of guilt. Clergymen are often unaware of their unconscious guilt, but by pouring out hostility and threats in their sermons they reveal their disorder. It would be interesting to measure the amount of hatred that emerges from the mouths of preachers Sunday after Sunday. Such hatred is often symptomatic of the preacher's unconscious guilt, hostility or anxiety—in other words, of his emotional illness.

The very fact that a man has chosen the ministry for a vocation may indicate some kind of inner disorder. Carroll

A. Wise has commented at length on the problem of what has been called the "neurotic need for helping other people." Of course it must not be inferred that the desire to help others is always a sign of emotional ill health. But if the desire stems from unresolved unconscious needs, there is a good chance that only limited insights concerning the problems and needs of others are possible.

Masochistic Martyrdom

A little caution is necessary in evaluating the degree to which a clergyman makes a "martyr" of himself. While suffering often brings us nearer to God, it is important to understand the real nature of the suffering one is experiencing. Psychologists have observed that an unconscious seeking after suffering, a deliberate "martyrdom," may reflect an emotional disorder termed masochism. Whether masochism is conscious or unconscious, it becomes a self-inflicted handicap which has no relationship to a genuine love for God. Those who make unusual sacrifices may be experiencing infantile needs for punishment. To suffer because of obedience to righteousness is a mature action; but to seek suffering merely for the sake of suffering may have emotional implications.

Another indication of emotional illness may be seen in the minister's attitudes toward the customs and traditions of his particular church. One who is excessively rigid and unable to acknowledge the possibility that an opposing viewpoint has validity may be revealing fear and insecurity. He may consciously or unconsciously feel himself threatened and consequently becomes overly rigid. There is an interesting correlation between such persons and extreme neurotics. Maturity implies flexibility and the capacity to modify one's point of view.

Probably the most significant mark of a predisposition to neurosis among clergymen is the inability of some to free themselves from the traditionally imposed patterns of a minister's life and thought. Some clergymen apparently feel that they are required to throw themselves into some kind of mold and completely lose their individuality. No doubt there are those who are quite content to follow the traditional concept of what a preacher should be. Those who must be protected by the "system," who are unable to deviate from what is expected, who feel themselves very much apart from the world of other men, and particularly those who feel superior in this separation, are revealing anxiety and insecurity. Sometimes there are unconscious elements of guilt. The childhood pattern of wanting to be protected by the family and especially by the mother or father can be seen in the adult's desire to cling to a group under the protection of the "mother" church. Undoubtedly, for some, ecclesiastical organizations provide enormous feelings of security—for this world and the next! But clergymen who require this kind of security may have serious pathological disturbances and certainly cannot be said to have good emotional health.

Pinning One's Faults on Others

Another symptom of emotional illness is the projection of one's own character disturbances or deviations upon another. Enough evidence exists to demonstrate that we hate in others that particular personality trait which we find most threatening to ourselves. More than likely, the trait is in our unconscious mind, for often we are unaware of having those objectionable and even horrifying traits we see in our fellow men. Clergymen who condemn certain behavior in others should be reminded of the possibility of similar behavior on their own part. This is what Jesus implied when he said, "Judge not, that ye be not judged." Inability to forgive is a sign of immaturity.

Still another manifestation of emotional ill health is the unwillingness to accept oneself regardless of the character of one's behavior. To accept is not necessarily to condone, but a realistic awareness of oneself is essential to good health. Excessive guilt or anxiety may be characteristics predisposing to neurosis.

Occasionally one observes jealousy in a clergyman, or resentment over another preacher's success. Some preachers have powerful competitive drives. Such dynamic aggressiveness is often a symptom of inner disturbance. One sometimes speculates why certain clergymen work at such a terrific pace. Frequently such behavior is linked to a desire to atone for conscious or unconscious misdeeds. Guilt and repressed anxiety are also found in such persons. Occasionally marital disharmony or frustration lies behind the parson's overbusyness. He feels a compulsion to be a leader and to prove that at least to his parish and his community he is an acceptable and needed person.

How to Foster Emotional Health

What can be done to help clergymen maintain or recover good emotional health? Unfortunately, the need for help is often greatest after ordination. Yet important steps can be taken before a man enters seminary to check certain attitudes which might intensify a latent disposition to neurosis. Good counseling services and even psychiatric help should be provided for all seminarians. More frequent use of projective tests such as the Rorschach or the thematic apperception test could be advantageous.

Such services should be available in every area where clergymen—particularly young clergymen—work. Bishops or denominational heads should employ a trained counselor whose chief duty is to help clergymen deal with their emotional problems. A psychiatrically trained counselor can render significant service in this field. Many clergymen who have acquired some understanding of depth psychology are beginning to feel that they would profit by personal psychoanalysis. Insights into one's own unconscious problems and resources is almost a prerequisite for dealing with the troubles of other people.

The emotional difficulties of clergymen and their families constitute one of the most perplexing and time-consuming problems that face bishops and others in authority, and their wisdom is not always sufficient. Trained clerical counselors are needed.

If the clergy are to help others toward emotional health, they themselves must have good emotional health. "Physician, heal thyself" is as good advice today as when Jesus gave it 2,000 years ago. Emotionally ill clergymen tend to perpetuate the pathology of the congregation. Fortunately, the majority of ministers are mature and intelligent. But there are enough of the other kind to constitute one of the important problems of our day. The way organized religion meets these needs may determine the growth or decline of the church.

NOVEMBER SURVEY OF BOOKS

Left, Right or Center?

THE CONSERVATIVE MIND, FROM BURKE TO SANTAYANA. *By Russell Kirk. Regnery, $6.50.*

A CHARACTERISTIC of our era is the confusion of ideologies and labels ranging from extreme "left" to "right." Students of political thought have deplored the unsystematic character of American thought about government and its functions. However, it has often been stated that the inclination of our people is toward conservatism. Perhaps our trouble is that time for reflection has been lacking in a lusty, growing republic. Prof. Kirk's excellent treatment of conservative thought from Burke to Santayana should be read by all who champion conservatism as well as by all who fancy themselves of other inclination.

The sampling of conservative thinkers is quite extensive. Old John Adams, who plaintively deplored his unpopularity in contrast to the universal acclaim accorded Mr. Jefferson, stated well the early view of American conservatives, not without some indebtedness to Burke. His concept of liberty under law deserves the attention of the pamphleteer. Randolph of Roanoke deplored the excesses of popular rule without the saving vision of his contemporaries. Calhoun's disquisitions on majorities merit revival in our day, while Alexis de Tocqueville's observations on American democracy contain much that might have been written today.

Macaulay, Hawthorne, Cooper and Lowell, though known for literary achievement, are presented as contributors to political speculation with a conservative flavor. Disraeli and Cardinal Newman exercised some influence on New World thought. Henry Adams masterfully exposed the degradation of democratic dogma into a tragedy of excesses, while his cousin Brooks Adams looked with some concern to the prospects of a "world of terrible energies." The romantics, utilitarians and other exponents of utopian easy roads to plenty receive their share of attention. The concluding master is George Santayana with his effort to achieve a burial of liberalism.

Throughout, one has a sense of having developed a conservative "credo." The thread of this is the divinity which rules society and renders political problems basically those of religion and morality. Kirk declares that life's variety and mystery are more enjoyable than radical or utilitarian goals with their boring uniformity; that society wants leadership; that freedom comes only with property—the former lost with the abolition of the latter; that the human tendency to anarchy is checked by tradition and "sound" prejudice; and that change and reform are not synonymous—innovation is "a devouring conflagration more often than it is a torch of progress."

One can ask, Are we not conservatives at heart? What then must characterize our program for rendering America the hope and conservator of civilization rather than a destructive force? Some of the current steps charted by two centuries of conservative thought seem to be: spiritual and moral regeneration, toward which thinkers have been turning in recent years; the development of leadership deserving the old veneration for the "head man" which can come only from a return to liberal education; the masses, or proletariat, must realize the relativity of security and return to the "common man's" devotion to a purpose and vision for posterity; the achievement of economic stability, which does not mean a planned economy or everything for the wishing; the refreshing of the wellsprings of popular sovereignty —local government autonomy as presently the demand of many thinking leaders; a renewed pride of ownership in property as a mark of the free man; and the development of a national humility—"a decent, tranquil, prospering state, a republic just and free, virtuous and permanent."

DAVID W. KNEPPER.

Hot Spots in Education

QUACKERY IN THE PUBLIC SCHOOLS. *By Albert Lynd. Atlantic-Little, Brown, $3.50.*

A BUSINESSMAN and school board member in Sharon, Mass., formerly an instructor in four colleges and universities, Albert Lynd contends that "the school as you knew it is not merely being modified; it is virtually disappearing."

He analyzes the shifting curriculum of elementary and secondary schools; the competency and authority of professionals who teach the education courses; research, courses and scrambling for semester hours. He considers progressive education and the influence and some of the opinions of John Dewey and William Heard Kilpatrick, and projects a course of action for laymen interested in influencing the direction of education. He describes what he calls the "New Education" in terms of its curricular emphasis upon the real or felt needs of students. For example, a student may feel the need to take a course in bee-keeping, fly casting or smoke abatement. Educators, of course, may be the ones who decide what are the real needs of their students.

"The simplest and yet the most serious indictment of the New Education is that it substitutes the wisdom of a professional pedagogue for the wisdom of the race," Lynd affirms. He questions both the authority and the competency of educators: "Education seeks those ends which its promoters decide to set for it." And the most active promoters of educational change today have no clear mandate from the communities to which the schools belong.

"But it is not good faith which many New Educationists lack; it is a good personal education," says the author. He cites the "fearful prose" of educators as evidence of their fuzzy thinking and inadequate education. He suggests that the deemphasis on grammar and foreign language is responsible for the fact that literacy is the characteristic most lacking in graduates seeking employment today.

Superprofessionals in the education hierarchy insist upon freedom from public examination, believe laymen incompetent to evaluate school systems adequately, and desire "an ever larger jurisdiction over the formation of the citizen," in the view of Lynd. "Quackery is almost inevitable in a profession whose practitioners create their own subject matter and are the only judges of their own competence."

Lynd laments that advancement and salary raises come only through seniority and continued taking of graduate courses, mostly in education. He expresses concern about education's "almost complete isolation from the serious body of learning in literature, the arts, and the sciences as represented by university faculties other than that of education."

In criticizing education, the author states his desire for an increase in "the number and scope of better public schools," not of private schools. Nor does he believe that governments can stand the expense of providing public money for nonpublic education systems.

He sets forth two causes for the slowness of laymen to challenge current education practices: "public education has the status of a secular religion in the United States," and the citizen "has a rather bad conscience about his material support of the schools."

Jean Jacques Rousseau and Johann Heinrich Pestalozzi are discussed as forerunners of progressive education. The progressivist is deemed "the chief agent of deterioration in most schools because of his influence upon teacher training." Ironically, the educators make dogmatic use of the name and teachings of Dewey, called by the author "the century's most consistent enemy of all dogmatism." Modern educators are glad of the license Dewey gave them to cut away much of the traditional curriculum, but are uncertain about what to use for replacements. Lynd believes "there are too few forthright explanations of progressivist theory." He contends that if laymen understood progressive education only about 5 per cent would agree with it.

"The people to whom the schools belong are everlastingly entitled to any system of education which they wish to have, whether it be superprogressive or ultraconservative; otherwise 'democracy' loses its first and only precise meaning," Lynd says. Teacher salaries should be increased greatly and right away in order to attract a large number of excellent minds to education work. Opponents of New Education have the right to protest, he thinks, but not through the use of financial sanctions.

Lynd believes many teachers will work to advance sound education, but, "from

the weight of the evidence which comes down from the superprofessionals of education, the parent and citizen who would work effectively for sanity and literacy in public education must work largely with other laymen."

At times, Lynd overstates his case and neglects to take account of contributions progressives have made to overcome weaknesses of traditional education. For example, he recognizes that under universal education, the schools have many students who find book learning and reading difficult. He affirms that the educators have tried to eliminate bookishness and culture rather than attempt to find ways to "transmit the world's wisdom to the less bookish." He apparently does not appreciate the contributions of audiovisuals.

The author has presented some needed criticisms of progressive educators. Progressives certainly should read his book to understand the opinions of an opponent who states his case clearly and forthrightly.

JAMES W. CARTY, JR.

The Four are One

THE GOSPEL AND THE GOSPELS. *By Julian Price Love. Abingdon-Cokesbury, $2.75.*

AS SOON as the life and teachings of Jesus as recorded in the four Gospels began to be seriously studied, it was observed that these four documents differ considerably among themselves in content, emphasis and literary characteristics. The most obvious thing to do in order to get a complete story was to weave the four together into a single continuous narrative, as in Tatian's 2nd century *Diatessaron*, eliminating duplications. An improvement on that was the making of a "harmony" of the Gospels, an arrangement of them in parallel columns with similar passages side by side. This immediately exhibited to the eye the high degree of parallelism among the first three Gospels (hence called Synoptic), and the relatively slight degree in which the fourth parallels the other three. The next stage in such comparative studies was to note the distinctive emphases of each of the four Gospels, and here again the use of a "harmony" was a great help in clarifying the picture.

All this is, of course, perfectly elementary and the results of such studies are familiar to all Bible students. It is mentioned here as introductory to the fresh and suggestive use that Dr. Love makes of these long recognized differences and similarities among the Gospels. His special contribution is based on a classification of the material in the Gospels in three categories: what is common to all four of them; what is common to three (Matthew, Mark and Luke); and what is common to only two (Matthew and Luke). The passages common to any other two are too few to be considered as forming a significant group. What then are the burdens, respectively, of the fourfold, threefold and twofold gospels?

That part of the gospel message which none of the four evangelists omits—the "fourfold gospel," in the author's terminology—is the part that comes at the end. With reference to events before the last week, the four are parallel only in some words about John the Baptist and about the feeding of the five thousand. Their united testimony is concentrated on the Triumphal Entry, the Cross and the Resurrection. It is essentially a message of redemption; and, as the author says in his closing sentence in this section, "this is the message that makes the gospel itself live."

The threefold gospel, as seen in the Synoptics, is the gospel of a compassionate ministry to the lowly, of Christ's sympathetic identification of himself with the humble and needy, of his concern for the welfare of men above the technicalities of religious ritual, and of his teaching his disciples to carry on such a ministry of mercy.

The twofold gospel lays the stress on the principle of love as the guide to right conduct; or, since God is love and since love was central to the religion which Jesus both taught and exemplified, it may be said that morality as Christ taught it has its foundation in religion, and religion as he taught it is incomplete without an ethics of love. Some of the older theologians overlooked this truth in their anxiety to produce a thoroughly orthodox doctrine of God and a correctly articulated doctrine of the person and nature of Christ. The author recalls that Strong's famous and long popular treatise devoted 62 pages to Christ's priestly function and less than four to his prophetic ministry, while the still older favorite, Charles Hodge, gave 128 pages to the first of these topics and only two to the second. The ethics of Jesus cannot be detached from that culminating phase of his ministry which found expression in its tragic and triumphant climax. But neither can it be reduced to a footnote or be at once lauded and nullified by declaring it a beautiful but impossible ideal.

There are other excellent things in Prof. Love's book—especially two chapters on idealization and realism in the Gospels. As one would expect, the final chapter is on "the unity of the gospel." It would be impossible to discuss its various aspects and emphases without coming back to the truth that, however it may be analyzed for better understanding, it is one gospel.

I am not yet perfectly sure that the three bodies of material which are distinguished from one another by the author's method of classification actually have quite such clear-cut distinctions of message and stress as are ascribed to them. There is no doubt about the distinctiveness of the "fourfold" category. As between the other two, the contrast may be pressed too far. I say this not in criticism of the author's basis of classification, but only as indicating that some features of his use of it invite further study. That is one very good thing about this book—that it does invite further study and, by a rather original treatment, quickens interest in a field that has been written about as much as any religious theme.

W. E. GARRISON.

A Tangle About the China Tangle

THE CHINA TANGLE: THE AMERICAN EFFORT IN CHINA FROM PEARL HARBOR TO THE MARSHALL MISSION. *By Herbert Feis. Princeton University Press, $6.00.*

OUT OF RED CHINA. *By Liu Shaw-tong. Duell, Sloan & Pearce; Little, Brown, $4.00.*

ASIA AFLAME: COMMUNISM IN THE EAST. *By Ebed Van der Vlugt. Devin-Adair, $6.00.*

TWENTY-FIVE years ago today I had just arrived in China to see Chiang Kai-shek celebrate the "unification of China" in Nanking on October 10, 1928. Three years ago this fall, our mission work was still going well, but the following week we heard persistent rumors that the Chinese Communist government was moving large numbers of troops and former American military equipment from southeast China northward to use in "defending the Yalu and aiding our neighbor, North Korea." Four months later we had crossed the line into Hongkong and were on our way back to America, because the Chinese Communist government leaders, having decided to intervene in Korea, were out to smear the work any American had done or was doing in China.

One of these three books reads like a novel ending in a thrilling escape from Red China; another like an oracle from Zeus by his prophet Vlugt; and the one by Feis like the conclusion of a detective story in which he carefully tries to find a basic, unifying strand in the tortuous history of "the American effort in China from Pearl Harbor to the Marshall mission."

We ask two fundamental questions about each of these books: (1) How accurate do their accounts appear to be? and (2) What is the significance of the true things they do say?

Dr. Hu Shih, former Chinese ambassador to the United States, in his introduction to Liu's book indicates that the translator has added American embellishments and that at least two accounts were stories circulating in Chinese Communist circles but not observed by Liu himself. A careful historian would probably also add that, since he is avowedly trying to make amends for having worked in a Chinese Communist government organization and evidently in such a way as to gain favor with the Nationalist government on Formosa, his tale is undoubtedly colored by that purpose. When one crosses that bridge between Communist China and the mainland territories of British Hongkong one realizes that it is a crossing from one propaganda world to another. This is also evident from the fact that Liu finds no good in the whole Chinese Communist effort. Most Chinese intellectuals were somewhat enamored of its reform program in the beginning but

gradually came to see that it was being carried out by tyrannical methods. When Liu left Red China in the winter of 1949-50 before Korean hostilities broke out, "brain-washing" was only beginning in central China; Chinese intellectuals had not begun to realize that they were going to be forced to lie to their own government at Peiping. But Liu was closer to the seat of propaganda and experienced the resulting revulsion earlier. Anyway, his tale is interestingly told and "he was there."

The significance of Liu's account is that it adds one more document to show that some Chinese intellectuals have seen and are seeing through the Communist tirade of propaganda. The Communists won in China partly by securing a "turnover" of many intellectuals; some day their regime will have either to reform itself or abdicate because the intellectuals will no longer support it.

"Vlugt knows all" should have been printed on the cover of his book. It is the most extensive of the three, covering communist activities in all southeastern Asia, from Turkey to Korea. Consequently, most of it has to be taken on his say-so. Because he was situated in Indonesia, developments in that nation's recent history are described most completely. When I pin him down in the area in which I lived through that hectic struggle, I find that it takes a hundred years of Chinese history to fill fifteen pages. And the net result of that grandiloquent sweep is to learn that the fall of Nationalist China to the Chinese Communists was the purpose, plan and accomplishment of Dean Acheson and his group in the United States department of state. One wonders what American newspaper he reads! His only documentation is: "It has been widely reported and never, so far as is known, denied" (p. 123). Feis gives a much better analysis of that complex subject.

The book by Feis is the clearest and best documented of the three. Fortunately for the reader, the documentation is kept in the footnotes and the text is beautifully written. I was in Chengtu, west China, from 1938 to 1944 and worked with a group that were trying to help prepare sound information for the American public on the effort of Nationalist Free China. Our contact with Chungking told of the ups and downs that I now read about in this delightfully lucid exposition of what was going on behind the scenes. It appears that Feis has consulted all the *dramatis personae* available, either in their writings or in what they were willing to tell him in interviews.

According to Feis, Chiang Kai-shek made three fundamental commitments during the war. One was to provide ground defense for American airbases in southeast China. That defense collapsed in 1944. The second was to participate in a joint attack on Burma in the winter of 1943-44. That action he delayed till all forces were bogged down in the Burma monsoon in May 1944. His excuse was that he had three other fronts: east China, Sinkiang, and the Chinese Communists. The Americans had also promised more than they could deliver over the Hump, including material for B-29 bases near Chengtu. Chiang's third commitment appeared to have been more or less voluntary at the Central Executive Committee on September 13, 1943. There he declared "that the Chinese Communist problem is a purely political problem and should be solved by political means" (p. 88). Feis thinks that American officials tended to build up this declaration and on the basis of it projected future programs for China that went beyond the intentions of the Chinese Nationalist government. Ironically enough the gathering clouds of Chinese Communist strength became ever more ominous from then on. Feis also hints that the fact that the Chinese Nationalist government ordered the Russians out of the province of Sinkiang when the Soviet Union had its back to the wall at Stalingrad may have been the beginning of Soviet Russia's opposition to the Nationalist government in China. All efforts by American officials to head off the mounting conflict "by political means" failed.

These efforts included attempts to get assurances that Soviet Russia would *not* aid the Chinese Communists against the Chinese Nationalists. In China itself, the Americans advised Chiang Kai-shek on the premise that real democracy and reforms in Nationalist China would undercut the Communist program. Marshall was instructed "to develop a united and democratic China" but was given military commitments to help Chiang establish his control over north China and Manchuria beyond Wedemeyer's fondest dreams. Soviet Russia continued to aid the Communists gain control of Manchuria and Chiang's government put off reforms. Marshall finally blamed both sides for the failure to reach an agreement but some (not Feis) think that Russia vetoed an agreement the Chinese Communists were willing to make. Since we bet on the horse that lost, the Chinese Communists have, in part, sought revenge against us in Korea.

In the complications of the "China tangle," one may lose sight of a most important strand. It is given us in the second sentence in Feis' book: "We had rejected all proposals which would have allowed Japan to remain in China and Manchuria" in the negotiations preceding Pearl Harbor. It was gratitude for that regard for China's integrity that helped Chiang Kai-shek hold on till victory came in spite of all the disappointments he suffered at not receiving more aid in China's war effort. It stood us in good stead when Japan later offered *him* a deal.

Feis writes in the tone of a Greek tragedy in which the characters are carried to a cruel fate and blame each other for what is happening: alphabetically, American, British, and Chinese. But somehow, in spite of the plans of mice and men in the China-Burma-India theater, Japan was defeated in the Pacific.

The China Tangle includes an excellent chapter, "The Agreement Made at Yalta, February 1945," in which Feis clearly weighs the pros and cons of that agreement and consequent action by the West. He concludes, with reservations regarding the secrecy phases, that the intentions of the agreement were good but Russia sabotaged it.

Whatever your biases or prejudices about events in China during the years from Pearl Harbor to the Marshall mission, that is, from 1941 to the end of 1945, you should read Feis and get as many things straight as you can. Kenneth Scott Latourette has done us the service of giving a careful, though, in the nature of the case, not as thoroughly documented an account of American foreign policy in the Far East since 1945 *(The American Record in the Far East, 1945-1951)*.

The most significant thing in all three books under consideration is the clear delineation by Herbert Feis of American aims during those desperate and hectic war years. It is better for Christians to grasp those and to try to find ways of helping our government to implement aims as high as these were in the Far East in the future than to try to find scapegoats among the actors in the tragic drama that is past.

> Well-wishing, that effort was bent on four connected ends: to uphold the Chinese people in the war against the common enemy; to restore China as a whole and independent country; to secure for China a place of great authority among the nations; and to bring to an end the grave social struggle among the Chinese people. The China we strove to create—a free, strong, democratic, and friendly nation—would be, we conceived, a needed partner in assuring peace and security for all in the Far East [p. 429].

Where do we go from here? is the major question. Future action in the Far East needs to recognize that we are living in a different world from the one described by Feis. With the creation of the United Nations, unilateral action became outdated and all our international acts need to be submitted to the moral judgment of the world in the United Nations Assembly.

LEWIS S. C. SMYTHE.

More Mores

DRINKING IN COLLEGE. *By Robert Straus and Selden D. Bacon. Yale University Press, $4.00.*

HERE is the long awaited report on the Yale study of drinking in colleges. But it is more than that. It contains at least five chapters of general criticism in which one finds a deliberate and calculated attack on the old-line dry temperance movement. Dr. Bacon, who writes these chapters, has finally given the critics of the Yale School of Alcohol Studies something to tear into which will have more substance than their previous petty attacks on uncertain scientific statements and on the competence or sincerity of the school's leaders. Here the issue is clearly drawn and cannot be evaded. Therefore

this book cannot be regarded as unimportant. It will be widely read simply for its data on college drinking. But it must be studied by everyone concerned with the temperance cause because of its frank attack upon the whole temperance educational program. It will have great influence.

Dr. Bacon's criticism develops two theses. The first is highly debatable and the second is highly stimulating for progressive study. First, he argues that the total-abstinence temperance movement generated in the last century was based on extreme manifestations of the pioneer American whisky culture (1830-50), when 90 per cent of the alcohol consumed in the country was distilled liquor. The popular stereotype of "drinking" still involves drunkenness, revelry, vice and violence. Bacon's survey reveals little of that in the current picture of drinking in the colleges. Neither the stereotype nor the content of temperance teaching (so the thesis says) has caught up with the social pattern in which distilled spirits constitutes only 40 per cent of the national consumption, and less than that in college drinking.

I fear that Dr. Bacon is himself the victim of a stereotype concerning temperance teaching. I wonder if he submitted this thesis to competent criticism from workers in the "dry" temperance movement. There is a kind of academic stereotype in which one department or school of thought develops a fixed idea of truth and then placards every other school of thought as incompetent or outmoded. Those who talk most about stereotypes today—the sociologists—are not always free from them. The temper of Bacon's writing on this point is unfortunate; yet if it should stimulate workers in this field to make a new examination of their teaching materials it will be all to the good.

If that stereotype of "drinking" exists, it ought to be destroyed. However, changes in the culture of the past century amount to something more complex than a partial shift from whisky to beer, and there are plenty of items in the current alcohol situation, including such data as Yale studies on alcoholism, and drunken driving, and congressional investigations of liquor and crime, to confirm the drys in their dryness, without taking their pattern from the "Father, dear father" recitations of a past generation.

There is a point to think about in Dr. Bacon's insistence that the dry temperance movement is the only movement there has been; that there has never been a sincere moderation movement. What feeble agitation there has been for moderation has been swallowed in the vast effort of the liquor industry to exploit it as a selling device. The Yale professor makes a stinging reference to the industry in a brief passage, which will be easily overlooked, and concentrates his criticism on the temperance movement.

A second thesis to come out of this study is that the alcohol problem must be understood as a custom. There is no such thing as "college drinking" as such, but almost every form of social drinking custom in American life exists on the campus. The authors speak of "sociocultural forces," by which they seem to mean determining forces which are prior to all individual freedom and rational controls.

When this is recognized, it will be seen that the problem must be dealt with at different levels. Where drinking is firmly fixed in custom long before college age, it must be dealt with on the basis that the need is to control the extent of drinking. But to nondrinkers this looks like an invitation to drink. Such conflicts on the American campus account for the fact that standards and rules are in a muddle and for the most part administrators and teachers do nothing about it. There are levels of culture where the problem can be met with tools of reason and guidance, and others where emotional considerations and social structuring alone will affect the individual.

Perhaps the sociologist has something here that should be listened to. Certainly the old pattern of education by verbalizing the biological and psychological effects of alcohol has not been very successful. But just what the sociologist proposes to change in the pattern of education is not very clear from this Yale polemic. If Dr. Bacon means to say that customs and folkways cannot be changed, or ought not to be changed, I think he is wrong. Obviously he would deny that. So far these Yale studies have given us interesting accounts of the drinking patterns of Italians, Jews and (in this book) the students at a Mormon college. How this material is to be used in education is not suggested. College administrations and faculties will do some proper smarting under the criticism leveled at them in the last chapter, but we will still have to muddle along without too much specific guidance from Dr. Bacon and Dr. Straus.

Such questions about the philosophic thesis must not obscure the real meat of this book. Whether one agrees or not with the conclusions advanced, they are based on a sincere effort to interpret a vast empirical study. This survey of drinking in colleges covered more than 17,000 students in 27 colleges and universities scattered in every section of the country, and including every race and cultural group. The results are analyzed in 108 tables of correlation, with every table setting forth some interesting angle.

The whole study reveals that the college does not make the problem; neither does it do very much to modify it. The college inherits the common drinking patterns of the country. Twenty-six per cent of the students, including 20 per cent of the men and 39 per cent of the women, were total abstainers and had always been so. Seventy-four per cent had used alcoholic beverages to some extent. In every way the practices found in the colleges reflect the religious, ethnic and social class background of the students. Seventy-nine per cent of the men and 65 per cent of the women who were drinkers had begun drinking before entering college. Twenty-one per cent of the men and 35 per cent of the women began in college, but this number might not be significantly different from the usual growth of drinking practice among late adolescent youth.

A curious bit of bad logic in this otherwise highly competent document is the citing of an analogy which logic teachers now carry in their kit of false analogies: it is argued that since nobody advocates the abolition of the motorcar because of highway accidents, therefore the abuse of alcohol is no ground for its rejection. I doubt if the Yale brand of logic would equate the values and necessities of the modern mode of transportation with those of alcohol, and certainly the doctors' investigations would indicate that the abolition of alcohol might contribute considerably to the reduction of highway accidents.

ALBION ROY KING.

Faith Vaguely Expressed

THE SHADOWS OF THE IMAGES. *By William E. Barrett. Doubleday, $3.95.*

THE THEME of this long novel is the meaning of religious faith, particularly Roman Catholic faith, in personal experience. Possibly Roman Catholics can read it with understanding and satisfaction, but I fear others will find it vague.

The characters are vivid enough: Tom Logan, a young police detective; Vicky, an office worker who is Tom's girl friend; Paul, Tom's younger brother, a law student; and Beverly, the college-girl daughter of a rich man. These, with two priests, several hoodlums, and other residents of a rundown section of State City, experience numerous episodes, some of them definitely on the sensational side. But the fundamental struggle centers in religious views and practices. The effectiveness of the novel must be judged from the standpoint of this serious theme.

Mr. Barrett's method, as the title suggests, is to represent religious faith and its opposite by two images. One is an image of Satan, an enchanting work of art to which Beverly is attracted and with which she delightedly communes. In its shadow, self-pleasure, materialism, willfulness, deceit, and finally crime engulf Beverly and Paul. The other image is a crucifix, together with the mass, confession and other aspects of the Roman Catholic Church. In the shadow of this image, Tom Logan and Vicky attain humility, generosity, integrity and peace.

Are the two life-orientations convincingly portrayed? Lucifer and his rebellious power would seem fairly easy; we all wish at times to have the devil in for a visit. But Christian commmitment and discipline —how can they be vividly set forth? We are told that Tom "lacked within himself, it seemed, the mysterious essence, the spiritual amalgam, which would unite his small grains of thought and give them form." One does not need to be a semanticist to wish for more definite content than that. And when Tom finds whatever

it is he has been needing, it is at a mass of Requiem. The service is fully written out: "the gathering hush"; the words which "had been the same through centuries"; the "silver, chiming notes"; the elevation of "the white Host, newly consecrated on high"; "the miracle of Transubstantiation." *"Credis hoc?"* After the mass, we are told, "Tom Logan rose at length, and when he genuflected he made the sign of the Cross."

Communication of meanings is in no field more difficult than in religious experience. This is the enduring effort of serious art, including serious preaching, whether Catholic or Protestant. For this reader, the novel under review does not succeed in its intention. But I know in a small way what the author was up against.

ERNEST L. SNODGRASS.

Books in Brief

THE APOCRYPHA. *Introduction by Robert H. Pfeiffer. Harper, $2.00.* A very convenient pocket-sized edition of the 14 books which make up what is commonly called the Old Testament Apocrypha, in the King James Version. The introduction gives data concerning their relation to the O. T. canon, dates and authorship, and summaries of the contents of the several books.

AROUND THE WORLD ON $80. *By Robert Christopher. Holt, $3.00.* Our young friend (age 26, ex-gob) did not go around the world on $80. He went around on barter, mooch, and $80 in money to fill the gaps where neither of these would work. He had been a navy photographer. Carrying a camera, he bartered pictures for transportation and sometimes for other necessities of travel. He had reduced hitchhiking to an art, which is an amiable form of mooching. Essentially he partly worked and partly begged his way around the world. It takes a clever man to do it, and especially to write such a lively and intelligent book about it. The stunt itself is not so remarkable. I knew a young fellow who worked his way around the world 50 years ago. He arrived back at his point of departure with just a little more money than he had started with, which wasn't much. He wrote a book about it too—rather a dull book, unlike the present attractive offering. After all, nearly everybody has to work his way from Jan. 1 to Dec. 31, and if one chooses to change one's location progressively, it should be quite possible to go around the world on even less than $80—even with a net profit. Still, Christopher's book has zip and zest, and I hope it will encourage other youths to see the world. However, they ought to realize that the trans-world hitchhiking racket necessarily becomes more difficult to practice successfully as more people try to use it.

TO DO AND TO TEACH, ESSAYS IN HONOR OF CHARLES LYNN PYATT. *Edited by Roscoe M. Pierson. College of the Bible, Lexington, Ky., $5.00.* Prof. Pyatt has just retired after 33 years of service on the faculty of the College of the Bible, Lexington, Ky. For four years he had also been executive secretary of the American Association of Theological Schools. The essays here published in fitting recognition of his notable career, and no less in appreciation of his personal qualities, deal with topics in biblical research and aspects of theological education. W.E.G.

CORRESPONDENCE

Help for Koreans

SIR: As a result of two periods of service in Korea, the first terminated by the Communist invasion when I was engaged in a survey of Korean higher education for the Korean minister of education and the second as educational consultant for UNESCO and UNKRA during 1951 and early 1952, I have many requests from Korean educational leaders for scholarship and other assistance for Korean young men and women of special promise. During the past two years I have succeeded in getting such assistance for twelve Koreans who are in this country and engaged in their studies.

I have before me a list of six Korean young men and women, all Christians, for whom I have been asked to secure scholarship and other assistance if possible. Each of them would be glad to do such work as the Immigration Service would permit to pay part of his expenses. Each needs a scholarship and other financial assistance in the way of room and/or board, if possible, and each must find in Korea (where it will be difficult) or in the United States a guarantor of his return travel to Korea if anything should happen which would make it impossible for him to pay this himself.

Can your publication assist in bringing the needs of these students and others to the attention of Christian men and women throughout the United States? As yet our government is doing little officially for Korean students and announces it will have no program of importance before 1955. Even the program planned for 1955 does not yet appear to be very largely conceived. Help is needed now.

THOMAS E. BENNER,
Professor of Education.
University of Illinois,
Urbana, Ill.

Madrid Gets the News

SIR: Throughout this week end Spanish newspapers are acclaiming two great generals, placing side by side on the front page their imposing portraits. The man on the left is a study in thoughtfulness, foresight and calm assurance: "His Excellency the Chief of State, Generalissimo Franco." The man at the right, also in uniform, vibrates with righteous determination and grim resolution: "The President of the United States of America, General Eisenhower."

Fascist conquistador of Spain and anti-fascist liberator of Europe do not appear uncomfortable in such close company, for the editorials explain that, unlike the hostile President Truman, "Eisenhower has labored with the same realism as his predecessor of the 18th century, George Washington," another liberator who saw the importance of an alliance with Spain. The evening paper *Madrid* summarizes the results of such realism in a flaring headline that varies in width from three to five columns, uses nine different kinds of type, and takes up half of the front page: "The Agreements Between Spain and America Are Signed. Spain will receive economic, technical and military aid from the United States. The U.S.A. will be permitted to construct and use, conjointly with our armed forces, certain air and naval bases on our territory under the SOVEREIGNTY and COMMAND of Spain, the first annual payment amounting to $226,000,000."

The Roman Catholic daily *Ya* comments that this is the second triumph which the Spanish government has pulled off within the month, the first being the signature of the new concordat with the Vatican. Disavowing all skepticism and false modesty, *Ya* flatly proclaims that the accords are "a demonstration of the recovery of Spanish prestige in the world." In the streets nationalist sentiment sometimes expresses itself in other terms, declaring that Spain has sold itself to the United States for an additional $100,000,000. (More than half of the sum now promised by the U.S.A. had already been given Spain anyhow in the form of emergency aid over the last two years.) But in discreet conversations off the street, liberals pronounce a still bitterer judgment: the United States has sold itself morally to an unrepentant Franco Spain for military facilities of dubious value in the event of an increasingly hypothetical war.

The American traveler in the country is ill at ease to see his President and his country in such an unholy alliance. He sees no evidence for the subtle distinction between an *alliance* and these *accords*. His natural sympathy is not for official Spain but for the average citizen, ground down by official exploitation. How can he look into the eyes of the little shopkeeper who points to the pictures of the generals

saying: "Do you know that just ten years ago we secretly listened to American radio broadcasts when the penalty for doing so was imprisonment or worse? Do you know why we did so with hope and joy? Your President Roosevelt touched our hearts then, for he told us that the United States was dedicated to a struggle *against* fascism everywhere on the earth!"

Now, ten years later, the political atmosphere of Spain is really little changed, for the central book on display in Madrid's bookstores, and even on the newsstands, is entitled *Hitler Was Not Mistaken.* But minorities like the Spanish Protestants are hardly tolerated and they have no legal right to be seen. Yet why should any American traveler be permitted to pose questions, even in his own mind, about the consistency or even the morality of the new official American friendship with Franco? Why not agree that "Hitler was not mistaken," for did he not teach that words have no meaning but only utility? American diplomacy has surely accepted at least *that* Hitlerian doctrine in signing the opening lines of the Spanish economic assistance agreement: "The government of the United States of America and the government of Spain, recognizing that individual liberty, free institutions and the true independence of all countries," etc., etc.

Who was deceiving whom as the American and Spanish negotiators prepared this spectacular rehabilitation of the unreformed and last surviving ally of the Axis powers?

Madrid, Spain. [Name withheld.]

[The writer is an American citizen resident in Europe.—ED.]

Jesus and Divorce

SIR: May I take issue with your editorial concerning "No Permits for Promiscuity" (Oct. 7)? I believe you have reason to be disturbed, as does the whole civilized world, with the increased numbers of marriages ending in divorce courts. But the suggestions you make are impractical, far from just, and farther from the spiritual teachings of Jesus.

You suggest yourself, "Where draw the line?" This does not seem so important to me as who is to judge when the line is to be drawn. As for drawing a line, I think Jesus made that pretty clear and it was not after three or any other sacred number of marriages but rather one. But while this drew the line he went on to say in another place or two some things about forgiveness; that we must forgive not only seven times but seventy times seven.

When you give a person three chances and no more for a successful marriage you are imposing a legal system on his life and forgetting the purpose of marriage, which is to obtain the greatest possible spiritual expression of the human personality. We have no basis of judgment for saying that these unions are no longer marriages simply because the past has been rocky and unsure. Neither can we justly say that when the vows are broken any number of times there is no serious intention of keeping the vows that may be taken in the future. MAURICE A. MILLER.

Methodist Circuit,
West Milford, W. Va.

Long's Name Omitted

SIR: Allow me to point out that the board of review of the activities of the Congregational Christian Council for Social Action was composed of *nine* men. The name omitted in your account (Oct. 21) is that of Thomas G. Long, Detroit lawyer, trustee of the Michigan Congregational council, director and secretary of the Detroit council of churches, member of the prudential committee of the American Board of Commissioners for Foreign Missions. DOUGLAS HORTON.

General Council of the Congregational Christian Churches,
New York, N. Y.

Editing Is at Fault

SIR: Regarding your editorial, "Call Broadcasts to Czechs Harmful to Religion" (Sept. 30), I would like to call your attention to the fact that the resolutions adopted by the recent biennial convention of the National Union of Czechoslovak Protestants in the U.S.A. and Canada have nothing whatever to do with people who prepare messages for Radio Free Europe. Neither is there any reference to their moral character and integrity. On the contrary, some of the finest leaders of our Protestant group have contributed their talents to these broadcasts.

It was the personnel at Radio Free Europe's Czechoslovak desk who edit these messages who were criticized as incompetent because they had little or no theological training, and were unable to deal adequately and properly with the delicate and complicated religious situation behind the iron curtain—while at the same time Roman Catholic programs beamed to Czechoslovakia are edited by two well educated Roman Catholic clergymen who are full-time members of the staff at the Czechoslovak desk. It was the moral character of some of these people at the desk which was being questioned in the resolutions. V. P. STUPKA.

National Union of Czechoslovak Protestants of the U.S. and Canada,
Chicago, Ill.

Any Suggestions?

SIR: Our county ministerial association is considering, as a Thanksgiving project, the sponsoring of placing printed table graces in hospitals and in restaurants and other eating places. If any of your readers are now sponsoring such a project, we would like to hear about it.

HAROLD E. JOHNSON.

Community Church,
Santa Rita, N. M.

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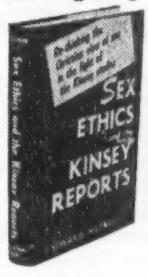

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NEWS of the CHRISTIAN WORLD

Unite in Study Of Delinquency

Richmond, Va., Interracial Ministerial Association Adopts Plan—S.A.R. Hear Call for Mental Freedom

RICHMOND, VA., Oct. 20.—The Richmond ministerial association, which is interracial as well as interdenominational, has decided to study the problem of juvenile delinquency during the coming season. At its October meeting the association adopted a youth program and a proposal for Youth Week observance in January. W. Taliaferro Thompson of Union Theological Seminary (Presbyterian, U.S.) here addressed the ministers on religion in England, basing his remarks on his visit there this summer. The association has approved plans for cooperation in annual meetings with the Virginia council of churches.

Sons of Revolution Hear Appeal For 'Freedom of Mind'

At their annual Constitution Day celebration in Williamsburg Sept. 17, the Sons of the American Revolution heard an impressive address on "Freedom of the Mind" by Robert A. Whitehead of Lovingston, Virginia state delegate. Mr. Whitehead took as text for his talk Thomas Jefferson's famous oath: "I have sworn on an altar of God eternal hostility to every form of tyranny over the mind of man." He cited the fears which grip American hearts today—fear of communism, of socialistic infiltration, of suppression of academic freedom—and compared this state of mind with that of earlier days when Americans looked with fear at the French Revolution and its widening influence. Then he reminded his listeners of the brave stand Virginia's legal and political leaders took when they demanded that the Constitution be amended by the Bill of Rights before they would adopt it. He declared that their purpose was not to destroy but to fulfill the revolution.

Warns Against Moves Toward Thought Control

Continuing his discussion of today's fears, Mr. Whitehead asked: "Of what are we afraid? Not of the Russian revolution, although we recognize its threat and power. No people who have known freedom have ever voluntarily accepted communism. The armed might and industrial potential of ourselves and our allies are adequate to meet the threat from without. Nor are we afraid of the small and discredited Communist party in our midst, or its dwindling entourage of discredited dupes. It is the fear of the pressure for a blind conformity of thought and speech which the Communist threat seems to be creating in America. Some call it McCarthyism, though that senator is but its mouthpiece. It is attacking the vitals of American heritage and hope. It is whittling away at the cornerstone of the American governmental structure, the freedom of the mind of man. . . . There are those among us who would saddle upon us this horseman of thought control. . . . Those who do not conform, or who oppose this type of tyranny, are denounced as un-American and subversive. . . . The lessons of history are plain. First, bigotry is substituted for tolerance. Next, force is substituted for reason, and then we may expect the howling of the mob instead of the calmness of the judicial process."

Calls for Preservation of Virginia's Heritage

Another address which attracted wide attention was that given by Sen. A. Willis Robertson of Virginia at the 250th anniversary observance of the founding of St. Peter's Episcopal Church in New Kent county Sept. 20. He reminded his audience that the period which the anniversary commemorated was Virginia's "golden age," when she produced statesmen and soldiers "whose names always will brighten the pages of history." Sen. Robertson declared that economic freedom, based on property rights, is so closely interwoven with political freedom that neither can exist alone. "It is our task therefore to preserve the whole heritage of religious, civil and economic liberty which was gained for us by the founding fathers who worshiped in this church," he said. The St. Peter's anniversary stirred anew the old argument as to whether George and Martha Washington were married in it. A Richmond newspaper recently published an article vigorously maintaining that the wedding could not possibly have been held there, because the time was midwinter and St. Peter's had no heating facilities, and because the law forbade religious services at night, when the ceremony is said to have been performed. Douglas Freeman, the late Richmond historian, definitely placed the wedding at the bride's residence, then known as the "white house."

Debate Institution of Junior Colleges

Prominent Virginia educators are finding more flaws than benefits in the proposal made recently by Dowell J. Howard, state superintendent of public instruction, for adding two years of college courses in some of the state's high schools. Mr. Howard would have certain high schools in heavily populated areas designated as also junior colleges, so that local youngsters could obtain advanced instruction without having to pay board and room rent. Pres. Colgate W. Darden, Jr., of the University of Virginia says the two-year courses would certainly relieve the pressure on the state-supported universities. But he thinks it would be hard to decide where they should be located, and fears that the plan would open up a "political question of the first magnitude." Some other college and university presidents in the state think the idea worth trying.

And So Forth

Baker James Cauthen is to succeed M. Theron Rankin as executive secretary of the Southern Baptist Foreign Missions Board at headquarters here.

Edward H. Pruden of Washington, D. C., is to be the speaker at Richmond's Reformation Day services this year.

F. W. BURNHAM.

Ask Pastors' Aid In Mental Health

Kansas City Workshop Stresses Their Role in Group Hygiene Method of Treating the Ill

KANSAS CITY, MO., Oct. 20.—A week-long workshop on religion and mental health was sponsored at the municipal auditorium here last month by the Greater Kansas City mental health foundation, the council of churches and the rabbinical association. Dr. Albert Preston, Jr., psychiatric consultant to the Jackson county juvenile court, told the ministers and church workers at one workshop session that psychiatry and Christianity are "going the same way, hand in hand, because to love others is the basic idea both seek to instill in the patient or church member." Explaining that, while it is a malignant mental illness, schizophrenia can be treated if early diagnosis is made, Dr. Preston declared that no one is better able than the minister to help in the group hygiene method of healing the disease. Carroll Wise, pastoral counseling expert from Garrett Biblical Institute, Evanston, Ill., who headed the faculty, insisted in a follow-up discussion period that potential schizophrenics and those who have been treated for the illness can be helped by the pastor who stresses the "whole message of the church—God's acceptance and understanding of men as they are."

Kansas City Adopts Ambitious Mental Health Program

Meanwhile, strides in the diagnosis and treatment of mental illness are being made in this area. In May 1950 the mayor's committee on mental health recommended in its report construction of a psychiatric receiving center; establishment of the Greater Kansas City mental health foundation (see above); provision by the city government, through agreement with the foundation, of facilities for diagnosis and treatment of the mentally ill who can respond to short-term psychiatric care; and institution of educational and training programs for residents, interns and other qualified persons at the general hospitals. Construction of the receiving center was financed by a $600,000 city bond issue, plus an equal amount supplied by the U. S. public health service under the Hill-Burton hospital construction act. The building was dedicated Oct. 16, and it is expected to be ready for patients early in 1954. Kansas City's experiment is being watched with considerable interest by other cities throughout the nation.

Honor Boy Scout Leader On 25th Anniversary

More than 2,000 persons attended the reception Sept. 20 at the William Rockhill Nelson art gallery honoring H. Roe Bartle for his 25 years of service to Kansas City's Boy Scouts. When Bartle became executive of the movement here in 1928, the work was not exactly thriving. Only about 3,000 boys and fewer than 1,000 adult leaders were participating in the Boy Scout program, at which many Kansas Citians looked

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askance. In a few years their attitude had changed to almost 100 per cent approval, and the organization grew rapidly. Today no area surpasses Kansas City in Boy Scout records and achievement. Last year 27,000 boys were registered locally, with 9,500 leaders participating. Bartle helped launch in Kansas City the church scout awards program, through which each church group sets up a specific program of study and attendance requirements. In addition to his scouting activity, Bartle is a leader in the American Legion, in Presbyterian church circles, and in the American Humanics Foundation, an agency he founded to train young people for leadership in youth activities and services.

Methodist Youth Leaders 'Develop Concerns'

The National College for Christian Workers here was the setting late in August for the 13th annual meeting of the National Conference of Methodist Youth. Described as "perhaps the most significant meeting of the group in many years," the 200 youth, student leaders, adult staff and field administrators took on no less an assignment than development of a "Christian concern for bringing the whole of society under the rule of God and his love." In line with this concern, they stated their position on war and peace, conscientious objection, UMT, R.O.T.C., alcoholic beverages, investigations and freedom, interdenominational cooperation, international aid, national immigration policies, recruiting of missionaries, and their denominaton's separate jurisdiction for Negroes. One statement said: "We urge that Methodists everywhere, following the example of Bishop Oxnam, oppose the methods of those congressional investigations involving the practices of guilt by association and the doctrine of 'guilty until proven innocent' which stifle individual liberties." Spiritual motivation for the conference was supplied by the series of morning chapel addresses by Harry Denman, executive secretary of the Methodist Board of Evangelism. The conference laid plans for the quadrennial National Convocation of Methodist Youth, to be held in August 1955 with an expected attendance of 5,000. Richard Thompson, 18-year-old senior at Southwest Missouri State College at Springfield, was elected president for the next biennium.

Churchwomen Sponsor Annual School of Missions

Workshops for workers with children and youth and for people active in adult church work featured the annual school of missions sponsored by the local council of churchwomen Aug. 25. About 500 women attended the sessions. Those enrolled in the workshop for adult activities were urged by Alice Murdock, director of religious education at Washington Avenue Methodist Church, Kansas City, Kan., not to base their mission study entirely on the book *Spanish-Speaking Americans in the U.S.A.* She suggested that they really learn to know and understand Spanish-Americans living in our cities and on our farms. "Get acquainted with a Spanish-speaking student or citizen in your own community," she advised. "Invite him (or her) to your home as a friend, form a language-study group with him as instructor." The workshops for children and for youth were directed by Pauline Bloomer of Topeka, director of religious education for the Kansas Congregational Christian conference, and Virginia Francis, new secretary for the west central area of the women's committee for the Presbyterian, U.S.A., Board of Christian Education.

Concordia Seminary Trainee Reports on Japan Service

Dean Lueking, 25-year-old student at Concordia Lutheran Seminary, St. Louis, recently visited his home here after two years in Japan for his "vicarage period," the seminary's recently instituted training procedure through which students are assigned to help some missionary in his work with youth. Lueking assisted in a Japanese parish's missionary work in and around Yokohama. He reports that through the Bible classes he conducted in public universities, he found Japanese young people very serious about themselves and their place in the world today, alert and interested in international affairs, hopeful that Japan will soon be admitted to the United Nations, eager to redeem their nation's reputation, longing for understanding and for peace. In his work in Yokohama's hospitals and slums, he says, he found the people grateful for and receptive to his work and his interest in them. "To the average Japanese, Christianity is for foreigners or for the upper classes," Lueking observes. "It faces a great challenge in the farm and rural areas. To be a Christian in Japan still means to suffer hardship and slights from one's fellow countrymen."

And So Forth

Cassius English Street, who was pastor of Linwood Methodist Church for 16 years before last October, is enrolling members for a new nondenominational church to be instituted in an auditorium at 900 E. Linwood Blvd. It is to be called the Community Fellowship Church.

More than 500 delegates and guests representing 93 congregations attended the 25th annual assembly of the Church of the Nazarene's Kansas City district, held Sept. 7-11 at Lakeview Park in Johnson county, Kan.

In recent weeks E. Stanley Jones and F. Olin Stockwell addressed meetings at Memorial hall in Kansas City, Kan. The meetings were sponsored jointly by the Kansas City, Kan., ministerial alliance and the Kansas City, Mo., council of churches.

Walter Judd, former medical missionary to China who is now a U.S. congressman, will be the speaker at the Kansas City area "Festival of Faith" service to be held on Reformation Sunday at the municipal auditorium.

Clergymen from more than a dozen denominations in Kansas met in Larned Sept. 14 for a third annual clinic on problems related to ministering to the mentally ill and their families. The sessions were sponsored jointly by the Kansas state hospital in Larned and the Larned ministerial alliance. WENDELL K. PATTERSON.

Dedicate Ecumenical Bookshelf

The Spokane, Wash., council of churches held open house in October for the dedication of an "ecumenical bookshelf," containing books and pamphlets on the work of the World Council of Churches and the International Missionary Council.

Bibles Are Placed In Mexican Hands

A.B.S. Celebrates 75 Years of Work in Distributing 9 Million Copies of Scriptures in the Nation

MEXICO, D. F., Oct. 15.—Over 9 million copies of the Scriptures (Bibles, New Testaments and portions) have been distributed in Mexico during the past 75 years by the American Bible Society's area agency. This is revealed in a report issued in connection with the agency's diamond jubilee being celebrated this week. This record contrasts with that of the Roman Catholic Church, which distributed an estimated 2,000 copies of the Scriptures in this country during the 300 years of Spanish rule. Last year alone, the A.B.S. agency put in circulation about 40,000 Bibles, 16,000 New Testaments and nearly 500,000 portions. The main feature of the jubilee celebration is an institute being conducted for the agency's corps of 21 colporteurs representing a number of Protestant denominations. Evening addresses are being given by local leaders and by such visitors as Laton S. Holmgren, associate secretary of the American Bible Society, and Joaquin Gonzalez Molina, secretary of the Cuba agency. The agency's consultant board will meet next Monday for its annual session. Andres Osuna, formerly national director of public education and governor of the state of Tamaulipas, will preside.

Review Early Days of Distribution

In the beginning, the Scripture distributed in Mexico by Protestants was in the authorized Roman Catholic version of Scio de San Miguel, but without the customary notes and commentary. The work was begun in 1824 by John C. Brigham, a Congregationalist minister, and two or three others. Systematic distribution started in 1827 with the visit of James Thomson, an agent of the British and Foreign Bible Society, to Mexico. For three years Thomson traveled throughout the country, finding Roman Catholic priests, nuns and friars among his most earnest customers and helpers. The first three corresponding members of the society here were Roman priests. One of them, José Maria Luís Mora, was active in national affairs and is considered the father of liberalism in Mexico. Although he remained a Roman Catholic and a priest, Mora volunteered to serve as a nonsalaried agent of the British society after growing and bitter opposition by the Roman hierarchy forced Thomson to leave the country. Then, when a proclerical government took over, Mora himself had to go into exile. Later on, under a new liberal administration, he served it as ambassador to Great Britain, but he never returned to his homeland. He died in 1850.

Bible Is Mexico's Best Seller

Since the American Bible Society established its agency in Mexico in 1878 under new laws granting freedom of worship, Bible distribution has made rapid strides. The work has not always been easy. Three colporteurs died a martyr's death—Floren-

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tino Piña in 1902, Feliciano Martínez in 1931 and Ricardo García in 1952. Still, here as in other countries, the Bible continues to be the best-selling book. The A.B.S. Mexican agency is now under the leadership of H. T. Marroquin, secretary, with Prof. F. E. Estrello as his associate.

Mexico's Protestants Hold Audiovisual Workshop

The nation's first Protestant workshop on audiovisual aids was held in Mexico City July 26-31. It was sponsored by the Evangelical Council of Mexico in association with the Committee on Cooperation in Latin America, and was directed by S. Franklin Mack of the U.S.A. National Council of Churches broadcasting and film commission, John Alexander of the Protestant radio center in Atlanta, Ga., and Donald Lantz of Family Films, Beverly Hills, Calif. Also participating were faculty members of Union Evangelical Seminary and the (American) Baptist Seminary. About 100 representatives of 12 denominations enrolled in the courses on radio programing, recording, film strip production, nonprojected visual aids, and evaluation of materials suitable for use in Mexico. An Evangelical Fellowship on Audiovisual Work was organized to supervise follow-up activities and carry on further promotion.

Evangelicals Sponsor Various Gatherings

Taking advantage of the Independence holidays, many of our Evangelical groups hold their assemblies in September. The Evangelical Youth Alliance held its seventh national congress here Sept. 10-14. Eleven denominations and 10 states were represented. It is hoped that the congress will help get the alliance going again; it has been practically inactive for the past five years. Immediately after the congress, the National Evangelical Convention took place. Early in October the Evangelical Council of Mexico held its annual assembly in Guadalajara. A. H. Santin, a Nazarene, was elected the new chairman. In August the Congregational Christian Churches held their annual youth camp in Mazatlan, with 50 boys and girls in attendance. The same month, the Associate Reformed Presbyterian Church sponsored its first regional institute for Sunday school teachers, in Tampico. Officers and staff members of the Evangelical Council participated in both August meetings.

And So Forth

Most of the 20 priests sent by the Roman Catholic hierarchy five months ago to minister to the spiritual needs of Mexican laborers in the United States have returned with the report that the *braceros* are "immune to extraneous ideas." The hierarchy has been worried lest Protestantism make inroads among the migrant laborers.

An official report from the ministry of public education reveals that nearly 3 million people in Mexico became literate in the eight years preceding 1952. The report was issued in August, as the government's literacy campaign celebrated its ninth anniversary. At present the campaign is being carried on through 8,500 centers and more than 3,000 special schools. Still, the ministry reports, the country has about 7 million illiterates—almost 40 per cent of the population.

G. Baez-Camargo.

Echoes of Oxnam Hearing Continue

Congressmen's Response to South Bend Inquiries Suggest Role Played by the American Council

South Bend, Ind., Oct. 21.—Because the minister of a tabernacle in suburban Mishawaka had a front seat at the House un-American activities hearing at which Bishop G. Bromley Oxnam testified last summer, what went on there has aroused considerable interest among people in this city.

At one point in his hearing, Bishop Oxnam was asked which private agencies had injured him by using against him information released by the committee. "The American Council of Churches, for one," he replied and attempted to describe that body. He never got a chance. He started out to explain that "the American Council of Churches was really organized as a small group to attack the National Council of Churches," but Rep. Donald L. Jackson (R., Calif.) objected to his continuing. Jackson, the committee member who on the floor of Congress had hurled at the bishop the accusation that he "served God on Sundays and the Communist front the balance of the week," told the committee chairman: "I am going to object to this statement. It is going into precisely the phase of factional church disputes which, in the chairman's statement, was placed outside the interrogation. I think the committee will open itself to very serious criticism from all sides if this particular matter is discussed." The "private agencies" question went unanswered.

Front Seats for the A.C.C.

At the moment Jackson was avoiding "factional church disputes," five members of the American Council were seated in a front row of the hearing room. They were guests of Jackson. As one of them, Edgar C. Bundy, traveling evangelist from Wheaton, Ill., later put it: "Five representatives of the American Council of Christian Churches sat in row one directly behind Bishop Oxnam. . . . These seats were reserved for us by [Jackson's] office, and we were escorted to them by Robert Andrews, member of the investigating staff of the House committee."

The *Washington Post* identified the "Jackson five" as Edgar C. Bundy; W. W. Breckbill of Altoona, Pa., American Council president; W. O. H. Garman of Wilkinsburg, Pa., president 1947-50; Noel Smith, editor of the *Baptist Bible Tribune,* Springfield, Mo.; and Victor Sears of Mishawaka, Ind. The paper added that "the ministers in front row seats reserved by Rep. Donald L. Jackson . . . refused to admit connection with the American Council of Churches."

Sears Revels in Association

But when Mr. Sears returned to his cement-block Twin City Baptist Tabernacle in Mishawaka (which has no connection with the Indiana Baptist convention), he not only did not deny the connection, he reveled in it. At the beginning of a Sunday-night sermon billed as "What I Saw and Heard at the Oxnam Investigation—A

Shocking Revelation," he chortled: "[The National Council people] wanted us taken off the front seats. They didn't think the five of us should be in front of them. I imagine it is the first time in a good many years they had to take a back seat behind the American Council!"

Both Sears and his tabernacle are members of the American Council. The Mishawaka minister has a reputation for flamboyancy built on his street attire of cowboy boots and white ten-gallon hat; the appearance on the tabernacle's stage of a Scripture-reading horse; his inconclusive antigambling crusade in 1949 in which he clashed with the school board, the ministerial association and city officials and served as a mouthpiece for a now defunct South Bend weekly paper; and his reputation for high-speed highway driving.

When Sears announced (via a news story in the *South Bend Tribune*) that he had been invited by Rep. Jackson to testify at the Oxnam hearing, he displayed a bit of his usual expansiveness. He said he would represent Carl McIntire, former Presbyterian minister who was the founder and first president of the American Council.

The Mystery of the Letters

The news story stirred several South Bend residents to write Rep. Jackson and Chairman Harold Velde (R., Ill.) to ask if Sears and his associates had been invited by the committee or had volunteered their services. In response to an inquiry from the *Tribune*, Rep. Jackson wired: "Dr. Victor E. Sears, pastor Twin City Baptist Temple, Mishawaka, not invited to testify before the House committee on un-American activities." He added, however, what might have passed for adequate *quid pro quo*: "But [Sears] was in audience during hearing."

The South Bend residents who sent inquiries were not surprised to learn that Sears had had no invitation, but they were shocked when their letters to Jackson and Velde were answered by Sears himself—and from Washington. Sears made it rather awkward for the congressmen to deny turning the letters over to him by beginning his answers: "I have before me a copy of your letter to Rep. Jackson . . ." Questioned by South Bend correspondents, Velde denied turning letters over to Sears; so did Jackson. But Sears told a reporter face to face that the letters were turned over to him by the congressmen's offices.

Where Bundy Comes In

In a conference back home in California with several ministers, Jackson suggested that the letters to him which Sears quoted might have been seen in an office workbasket. That is what he and his secretary thought, he said. When it was pointed out that Sears had exact duplicates of the letters (which he produced in South Bend), Jackson suggested that the letters might have been copied and returned. He noted that Capt. Bundy had been in his secretary's office several times.

From what Sears has said of Bundy's relationship with Jackson, however, it is not apparent why Bundy would have to conduct a dubious letter service out of Jackson's office. In a two-page telegram to the *South Bend Tribune* describing Sears' and his attendance at the hearing, Bundy sought to legitimize the "invitation" to the hearing.

"Dr. Sears was invited by myself through Congressman Jackson's office," he wrote. Translating this wording for a reporter, Sears said it meant that Bundy had called Jackson from Sears' Mishawaka office and told Jackson he wanted to bring Sears along. Jackson agreed, and Bundy advised Sears he had engineered a place for him. Jackson himself acknowledged in the California conference that Bundy called him from New York and arranged for seats at the Oxnam hearing.

According to Sears, Bundy operates as no stranger to the committee, frequently supplying it with information. If the committee is indeed using Bundy as an information-supplier, it has Sears' word at least that Bundy is an authority; Sears acknowledges Bundy as his mentor in matters of the "Red fringe." "Red fringe" is American Council terminology for its enemies, among whom it classes leaders of the National Council of Churches, who it charges are Communist-influenced. Sears ranks Bundy with McIntire as an authority on the "fringe."

Congressman Jackson may object in public to discussion of the American Council, but from the above evidence it would seem that he has opened his official door to its leaders. Yet it must also be noted that Jackson, when pinned down, is not ready to join forces openly with the American Council. One thing is certain: the American Council, which has been popping away at leading Protestant clergymen of the nation since 1941, achieved its most conspicuous identification as "official opposition" when its leaders appeared publicly as guests of a congressman grilling one of its leading antagonists.

DONALD M. SCHWARTZ.

N.C.C. Agency Lauds 'New York Times'

The *New York Times* is named "the best and most complete source of current intelligence" in the U. S. today in the 26-page "reading and listening" guide just published by the National Council of Churches' department of international justice and good will. The *Times* is also hailed for its Sunday section, "News of the Week in Review," which the guide says covers each week's news "far more adequately than . . . any of the so-called news weeklies." Asserting that "every person ought to read at least one good newspaper," the booklet contends that "this is possible in only a few places in the U. S. without importing an out-of-town or out-of-state paper." In a section on radio and TV commentators, the guide notes that "there are many commentators, but only a few give a balanced account and responsible interpretation of current events." Among the 16 commentators recommended are Martin Agronsky and Elmer Davis on A.B.C.; Larry Leseur, Edward R. Murrow and Eric Sevareid on C.B.S.; Cecil Brown on Mutual; and Henry Cassidy and W. W. Chaplin on N.B.C. The remainder of the guide, which aims to suggest channels of reliable information on major current issues, is devoted to lists of books, booklets, leaflets and periodicals dealing with one or more aspects of national and international affairs. A preface to the reading and listening guide notes that "no title in this list necessarily represents the position of the National Council of Churches."

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Swedish Mission Federation Is 75

On Anniversary, State Church Journal Notes Abating of Differences—Dancers Hear Sermons

ROSKILDE, DENMARK, Oct. 15.—The Swedish Mission Federation, largest of Sweden's free churches, is celebrating its 75th anniversary. Extending congratulations, the *Swedish Church Times,* organ of the Church of Sweden, called the federation "part of the Swedish Christian labor front" and noted that the controversies which led to its separation from the state church have almost disappeared. Today the differences between the two are matters of organization more than of belief. The paper says that one reason the Church of Sweden has had more difficulty understanding the mission federation than other free church bodies may be that the two are so much alike. Their most personal and central belief—justification by faith alone—they hold in common, and they differ little on the question of baptism. The point at which their teachings diverge is the conception of what constitutes the church and the congregation. However, the federation today has come also to consider itself a "church." The *Swedish Church Times* concludes that there are still enough differences for the federation to remain an independent body, but that the state church can, like a mother or sister, extend her best wishes for future blessings and hope that the relationship between it and the federation will be marked by confidence, respect and cooperation.

Pastor Takes Sermons To Dance Halls

Young people in Swedish dancing halls have been surprised in recent weeks to have the music stop suddenly and a handsome young man appear at the platform microphone to begin a short dissertation on what it means to believe in God. The young man is John Hedlund, a Swedish Mission Federation pastor. In nine days he spoke to 30,000 young people in various dance halls. They listened readily to his short sermons, which were designed not to win converts but to appeal for decent living and personal responsibility. Some of the dance hall proprietors have expressed their appreciation for the "meaning of life" messages and have even offered to pay Hedlund for his appearances!

Sweden Shows New Interest In Communion

The place of holy communion in Swedish church life has been under debate recently. Many signs point to a renewed interest in the sacrament throughout the country. The *Swedish Church Times* thinks even more interest would be revealed if pastors all over the country would *invite* the members of their congregation to take communion. That they do not do so as commonly as might be desired the paper blames on the many critics of "high church" practices who are only too ready to accuse a pastor of "popery." "Do you think holy communion belongs to the pope alone?" asks the journal. "Communion is looked upon by too many as a kind of rigorous test by which the communicant displays his spirituality—a type of worship only for the specialist."

Suggests Nigeria Mission Become Independent

At the lastest meeting of the Danish United Sudan Mission, N. H. Brönnum, its secretary, proposed that the 40-year-old mission church in Adamawa, Nigeria, be made independent and self-supporting before it declares itself grown up and demands separation. Dr. Brönnum knows the situation well; he went to Adamawa as a young missionary and only recently resigned to work for the mission here in Denmark. He points out that the mission stands in the midst of many non-Lutheran churches, with which it shares the disability of pressure from the Muslim government. He suggests that they would all be better off if they could unite into one federation without losing their confessional integrity.

Find Evidences of 'Stave' Churches in Denmark

It has always been thought that the famous "stave" churches of medieval times were confined to Norway and Scotland. These small structures were built of wood, with steeply pitched roofs and intricate carvings. Now, however, archeologists have discovered foundations of what they believe were "stave" churches at three places in Jutland and at one on the island of Zeeland. The last was discovered a few days ago when workmen removed the floor of the old stone church at Snoldelev to install a new heating plant. An architect from the national museum in Copenhagen says the remains indicate beyond all doubt that "stave" churches did exist in Denmark.

And So Forth

Under a new law adopted in Denmark this summer, Greenland has elected two representatives to the Danish parliament. On his return from a recent visit to Greenland, Bishop Fuglsang-Damgaard of Copenhagen told of the needs of the struggling church in that country.

Bishop Berggrav of Norway has donated the 10,000 marks he was awarded along with the Hanseatic Goethe prize this summer to restore a Protestant home for young people in Paris, which was destroyed by the Germans during the war.

When 46 Copenhagen churches opened their doors to the public on two weekday evenings recently, they were crowded with people who responded to the invitation to hear short sermons on "What May We Expect?" In some of the churches the sermons were preached by the pastors; in others, by laymen. Around 200,000 invitations were sent to people who do not regularly attend church services.

During the past summer the Copenhagen theological faculty suffered the loss by death of no fewer than three of its active professors: Bentzen (Old Testament), Nörregaard (church history) and Mosbech (New Testament).

In July Norway celebrated the 800th anniversary of the establishment of the Roman Catholic archbishopric of Nidaros (Trondjeim), out of which emerged today's (Lutheran) Church of Norway.

K. E. JORDT JÖRGENSEN.

Youth for Christ Startles Japan

World Evangelism Congress and Follow-Up Stir Mixed Reaction, Result in Surprising Cooperation

YOKOHAMA, Sept. 27.—For weeks before Youth for Christ's World Congress on Evangelism opened in Tokyo Aug. 9, workers and delegates converged on the city in an unending stream. Hours of committee meetings and painstaking planning kept the movement's leaders racing hither and yon over the length and breadth of Japan. Headquarters were set up in Tokyo and area committees were established. Publicity experts kept the coming congress in the public eye.

On the morning of Aug. 6, when the wheels of a chartered Canadian Pacific airliner touched down at Haneda international airport outside Tokyo, the show was on. In decorated buses and with a motorcycle escort, the 60 delegates sped to Tokyo's lavish Kaikan hall, scene of numerous previous international gatherings of social and political significance. Tokyoites on their way to work paused in amazement, wondering what celebrities had suddenly dropped into their midst. The next morning the scene was duplicated.

Tokyo Is Amazed

The people of Tokyo were in for more surprises the next two weeks. Daily sessions of the congress at the Kaikan lasted from early morning until late evening. The delegates, who looked like average American tourists, also carried on outdoor evangelism, assisted by missionaries and Japanese pastors. They passed out handbills and tracts on street corners and publicized their meetings through every known medium of mass communication. They startled waitresses by leaving tracts with their tips. They confounded sidewalk hawkers for the city's numerous vice resorts not only by curt refusals to be inveigled, but by Christian testimonials. Although they heeded a warning against wearing "loud shirts," they lost no opportunity to be seen and heard.

With the ending of the Tokyo congress Aug. 23, the delegates divided into teams and accompanied by missionaries and interpreters spread throughout Japan for over 700 local campaigns. In some places they held single meetings; in others they conducted week-long sessions. While results have not yet been completely tabulated, it is reported that over 18,000 "decision" cards were signed. Those who signed the cards are receiving follow-up attention. The amount of money spent is not yet revealed, although indications are that it reached phenomenal proportions.

Evangelism à la American

An impartial and complete evaluation of the effect of this mammoth evangelistic effort is impossible, at least so soon after its close. But a survey of reactions from several areas and from a wide range of persons is possible, and it is given herewith.

Chief criticism leveled against the congress and the subsequent area campaigns is that they were "American"—planned, managed and financed by Americans in the

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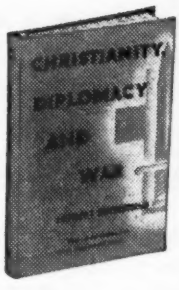

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A distinguished historian and writer, Herbert Butterfield is professor of modern history at Cambridge University and the author of many widely acclaimed books, including the recent *Christianity and History*.

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American way. It is true that there were Japanese on the advisory council which planned the meetings, but the listed committee heads were without exception Americans, some imported especially for their tasks. Of the major speakers at the Tokyo sessions of the congress, only one was a Japanese; of those featured in the area campaigns, all were Americans except one or two, notably a bishop of the Mar Thoma Church in India who made a deep impression and was in wide demand.

Sought Japanese Leadership

It must be said, however, that Youth for Christ directors honestly tried to enlist and use Japanese leadership. They made patient and prolonged attempts to work through the Japanese churches. The difficulty was that almost all Japanese pastors are critical and skeptical of American evangelistic methods. One of them posed the problem clearly when he asked at the first planning meeting held in the Yokohama area: "Are you planning the meetings and asking us to help you, or are we to plan the meetings and let you help us?"

A second major criticism is that the movement on the Japanese side was Holiness-centered. David Tsutada, who was active in the meetings, is a Holiness pastor apparently not too well accepted in the wider Christian fellowship. Seeing him in a central place of leadership led many Japanese pastors to hesitate to support the campaign.

Query Method's Fitness for Japan

Perhaps related to these criticisms, yet distinct from them, is a feeling on the part of Japanese Christian leadership that the type of evangelism featured by Youth for Christ is not the sort to win Japan. This feeling is based not on the congress' theological basis—which was stated clearly and concisely—but on the methods and temperament of those who presented the gospel.

Most of the pastors were particularly outspoken at this point in their criticism of the follow-up plan. Aware that past mass evangelism efforts in Japan had failed because results were not conserved, Youth for Christ laid elaborate plans for follow-up, training workers and carefully instructing them in procedures. The post-congress activity was directed by a group of "navigators," who presented each person signing a decision card with a "ration" designed to help him understand his experience. Enclosed was a small card for him to use in memorizing Scripture passages, and a post card he could send in to obtain other memory cards and enroll in a Bible correspondence study course.

In the Japanese churches it has long been the practice for those seeking church membership to go through a long period of careful and thorough Bible study. Naturally, scholarly and intellectual pastors view this new system of memorizing Scripture passages as too simple and superficial. They also fear lest such a correspondence course lead the seekers out of the existing churches. Yokohama pastors who objected to the proffered course insisted on using their own workers instead of the Youth for Christ trainees in the follow-up. Pastors in the Ibaraki prefecture cooperated in the congress only on the understanding that no follow-up would be used in their area. Now they are complaining that in spite of

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promises Bible courses are being sent to people in their prefecture who signed the cards.

It must be understood, however, that Youth for Christ leaders did try to guide every person who made a decision into a local church. Maps of the community showing the site of all churches were provided, and team members were instructed to count only those decision cards on which a local church was named by the convert as his choice. Incidentally, Youth for Christ did not use the term "convert," but chose the widely used term "seekers" for all who made decisions.

Aghast at the Cost

Considerable criticism of the great amount of money the congress follow-up meetings must have cost has been voiced. The churches here were aghast at use of the expensive and luxurious Kaikan for the meetings and at the money spent in flying the delegates to Japan. When it is realized that the average pastor here receives less than $40 a month and that local church budgets seldom go over $1,000 a year, it is plain why Youth for Christ and its delegates looked like multimillionaires to the Japanese.

Other complaints have been registered at the level of the mechanical organization of the campaign, with criticism directed at last-minute program changes, the frequent use of inexperienced translators, failure to deliver the promised number of speakers, omission of some promised movie or musical specialty, and so on. Then Youth for Christ's failure to meet certain expenses as promised has left some hard feeling. One area in Tokyo received only about one-fifth of the amount promised for expenses, and missionaries and local churches had to dig down to pay the bills.

Evangelism Benefits

All this criticism aside, however, the fact remains that definite results accrued from the campaign. The great degree of cooperation attained in the meetings is seen by many people here as nothing short of a miracle. As yet no other organization has succeeded in bringing together for a united Christian effort in Japan so many groups and individuals from so many different traditions. The denominational groups most active in the campaign were the Evangelical Alliance Mission (largest Protestant group outside the Kyodan), the Southern Baptists and the Presbyterian Church, U.S. However, many missionaries representing the Inter Board Commission and other old-line denominations participated. Although cooperating groups varied from area to area, almost every major Protestant body from Episcopalian to Holiness and independents took part in at least some features of the campaign. As a gesture, the I.B.C. sent its best interpreter. Pastors who had never before met even socially came together on local committees; missionaries who "fellowship in different camps" came together to plan for evangelistic efforts.

A greater miracle is that the cooperation shows signs of continuing. In several areas, pastors have voted to continue their committees to plan for further evangelistic efforts—mostly apart from Youth for Christ and locally centered. A Japanese evaluation of the movement represents a widely held opinion: "Their organization and their methods are poor; their ambition is good. We must learn from them."

There is definitely to be observed in Japan a new interest in reaching all of the nation with the Christian message which is a direct result of—perhaps even a reaction against—the Youth for Christ campaign. Pastors are talking about evangelism and evangelistic methods. What had been an academic interest is becoming a vital concern. Youth for Christ's Hollywood-style evangelism, with its basketball games and colorful parades, may never be accepted in Japan. But it has given evangelism its biggest boost in this country since the war.

RAYMOND P. JENNINGS.

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—Matt. 28:19-20

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Rural Churchmen Study in Europe

Seminar Sponsored by N.C.C. Visits the Countryside, Takes Part in Series at Ecumenical Institute

NEW YORK, Oct. 20. — Twenty-four American rural church leaders participated in a series of rural church studies in Europe this summer under the auspices of the National Council of Churches' town and country department. Their tour, led by Don F. Pielstick, secretary of the department, began with a two-week traveling seminar by bus through rural France, West Germany and Switzerland. This seminar was directed by Mark Rich, professor of the rural church at the Bible College of Missouri and formerly director of the American Baptist Missionary Society's town and country church department, assisted by Robert Zigler of the Brethren Service Commission.

In the second phase of studies, the Americans attended the international rural church seminar held Aug. 24-28 at the World Council of Churches' Ecumenical Institute at Bossey, near Céligny, Switzerland. Also participating in that seminar were one or more rural leaders from most of the western European countries and from India. After the Bossey meeting 10 of the group went on to spend September studying rural affairs in Scandinavia and Britain.

Unfamiliar Rural Patterns

It was a revealing experience for the Americans, most of whom had never before observed farm and village life abroad, to discover that in the countries they visited farmers reside not on their land but in villages. After centuries of subdivision through uncontrolled inheritance systems, practically all the land is split into small tracts which can provide no more than a bare existence for the families that operate them. It was clear that solution of the "peasant" problem in those countries will be impossible so long as the present system continues; unless they have more land per family, farmers obviously cannot live well nor make any significant contribution to their national economies.

The Americans noted that in many areas the ox rather than machinery is used for farm power. The whole family labors with hand tools from dawn to dusk; fatigue and lack of leisure seemed to be almost universal, particularly in France. In many areas, women do most of the farm work—notably in West Germany and Switzerland, where industrialization makes it possible for the men to work in factories, thus giving their families a somewhat higher standard of living than is the case in France.

Most Rural Churches Anemic

Europe's "rural" churches, the visitors found, are almost without exception found in villages, not in the open country. Although a few of them were attracting the amazing interest of their parishioners, most were practically inactive. In general, it was noted, the pastor rules his church with an iron hand and the layman has little responsibility. The visitors wondered if this

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fact, together with the rather irrelevant theology espoused by many of the pastors, may not be responsible for the anemia of most rural churches they visited. Obviously, these churches need to be rehabilitated. It would help if rural specialists could be added to the national churches' field staffs, and if theological schools could be aided with funds to establish faculties, facilities and scholarships to train men for service in the rural areas.

In France, the group visited Waldersbach and the neighboring villages which make up the parish served for 60 years by John Frederick Oberlin (1740-1826), whose name is perpetuated in an American college and whose pattern of parish work is still recommended by rural church specialists in the United States.

The Americans Listen

In some 30 rural communities, members of the tour met with leaders of church and agricultural schools. At Stuttgart, Germany, a panel made up of a farmer, a farm leader, a church field secretary and two rural pastors revealed West Germany's awareness of the Communist menace in the eastern part of the nation and concern for the refugees arriving daily from the east. One participant was a pastor who was recently added to the Reformed Church's field staff in West Germany to seek religious solutions for the problems facing the nation's rural culture. It was apparent that German farmers fear a return of nazi-style materialism and that they are as much opposed to this as to communism.

At Stuttgart the Americans were told of Germany's Evangelical academies—adult education centers where "any question can be discussed"—where farmers gain a view of their profession as a Christian vocation and of their village communities as Christian fellowships. To many of the Americans, these academies seemed the most significant enterprise they encountered abroad.

Viewpoints Exchanged at Bossey

At the Bossey seminar the rural church leaders from America, Europe and India exchanged views and experiences. Much attention was devoted to the German Evangelical academies, to the movement to Christianize the rural culture of Switzerland, now encountering tensions as industrialization moves into the nation's agriculture, and to the rural life institute for professional leaders at the Hague, which seeks to develop rural understanding.

Three morning sessions at Bossey were devoted to two major papers—one by an American, the other by a European—on the rural situation, the responsibility of the church for rural life, and approaches to spiritual and material solutions of rural problems. Shorter reports followed, and many hours were given over to discussion of the various presentations. The seminar adopted resolutions requesting the World Council of Churches to "give serious consideration" to establishing a rural church department, and asking the Ecumenical Institute to arrange another international rural church seminar for 1955.

This first European tour for American rural church leaders may prove to have been the turning point for the rural church movement both in this country and in Europe. Each side needed the other. Each discovered that it was naive at points on which the other was sophisticated. Divisions of opinion were generally not between European and American, but between some from each side. At all times there were signs of good feeling across national and continental lines.

THOMAS ALFRED TRIPP.

India's N.C.C. Expands Headquarters

Construction has begun on an expanded headquarters in Nagpur for India's National Christian Council, largest Protestant organization in eastern Asia. Three new buildings are being erected at a cost of $40,000 to house the activities of the international body, which include Christian education projects, relief and reconstruction work, technical training programs for agriculture and industry, and extension of literacy.

Methodist Men's Radio Program Doubles Number of Outlets

The "Methodist Men's Hour," a radio program sponsored by the Methodist Church's south central jurisdiction, began its second year recently with 70 stations in 8 states carrying its weekly broadcasts. This year's series will consist of 35 programs of approximately a half-hour each. They will feature a 15-minute sermon by Marshall T. Steel, pastor of Highland Park Methodist Church, Dallas, choral music and Scripture readings. Last year the program appeared on only 37 stations. Many of the 800 men's clubs in Methodist churches of the jurisdiction have carried out promotional projects on its behalf.

The Church Roll

To succeed Joseph M. Dawson, who retired recently as its executive secretary, the Baptist Joint Committee on Public Affairs has elected C. Emanuel Carlson, dean of Bethel College, an institution of the Baptist General (Swedish) Conference of America in St. Paul, Minn.

The inner crater of Kibo, loftiest peak on Mount Kilimanjaro in Tanganyika, east Africa, has been officially named for Richard Reusch, veteran Augustana Lutheran missionary who discovered the crater and has climbed the mountain 50 times during his 31 years of service in the area. On loan to the National Lutheran Council's commission on younger churches and orphaned missions, Dr. Reusch was due to retire this year, but has volunteered to remain to supervise erection of new buildings for the Lutheran Theological School in Tanganyika.

Mel Larson, former Minneapolis newspaperman, has been named managing editor of *Youth for Christ Magazine*, published in Wheaton, Ill. For some time he has been associate editor.

The work of Margaret K. Henrichsen, Methodist minister who has served a number of rural Maine parishes, was featured in an illustrated article in the Oct. 19 issue of *Life*. Mrs. Henrichsen entered the ministry after her husband, a Boston electrical engineer, died in 1943.

Norman Goodall and Eric Nielsen, secretaries of the International Missionary Council, spent September and October visiting South Africa. They are participating in a survey throughout Africa of the training and maintenance of the indigenous ministry.

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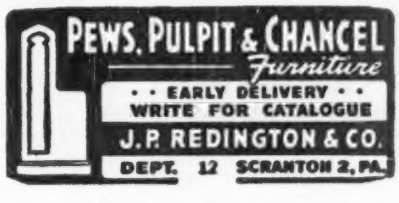

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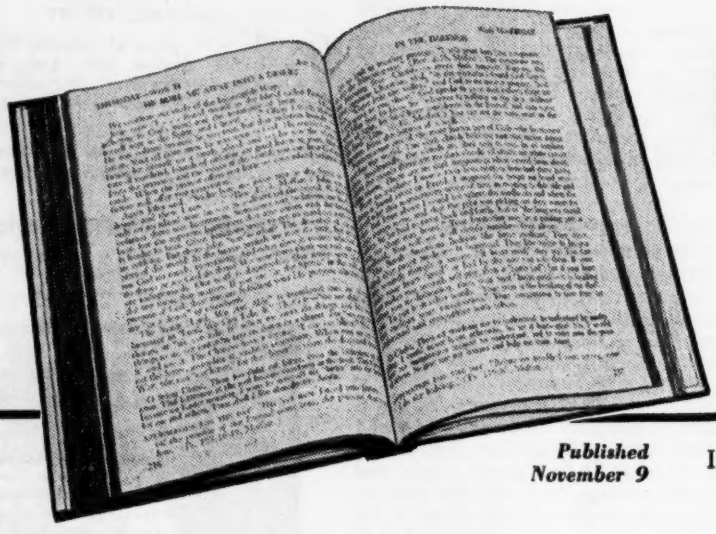

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